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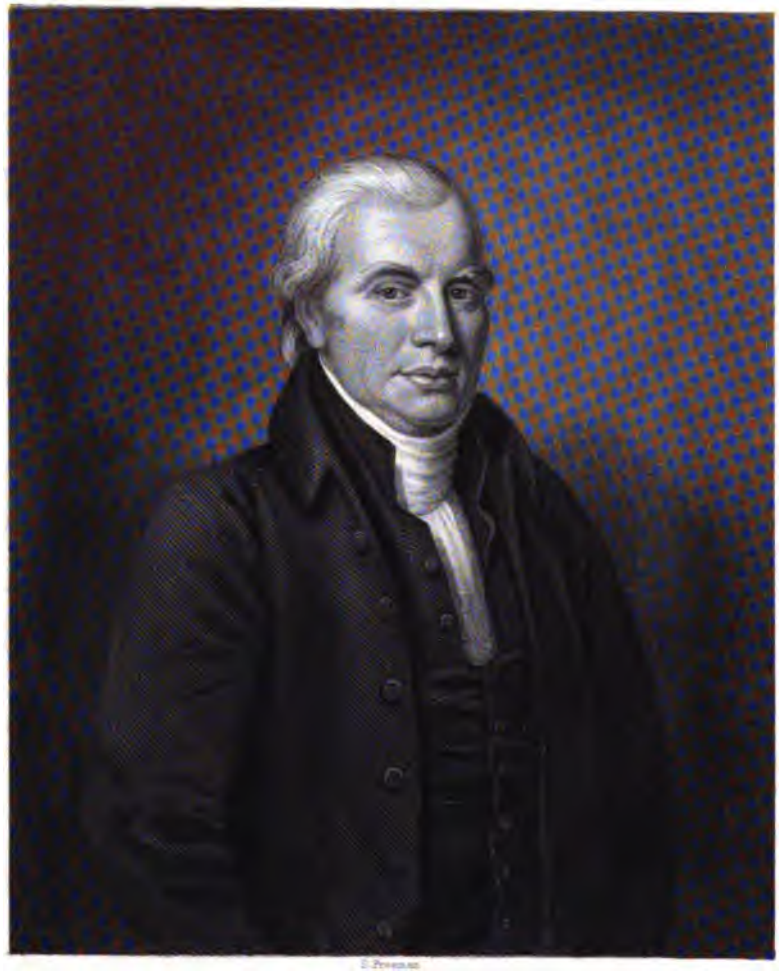

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METHODIST WORTHIES.

CHARACTERISTIC SKETCHES

OF

METHODIST PREACHERS

OF THE

SEVERAL DENOMINATIONS,

WITH

Historical Sketch of each Connexion.

BY GEORGE JOHN STEVENSON, M.A.,

AUTHOR OF "MEMORIALS OF THE WESLEY FAMILY"; "THE METHODIST HYMN BOOK AND ITS ASSOCIATIONS," &c.

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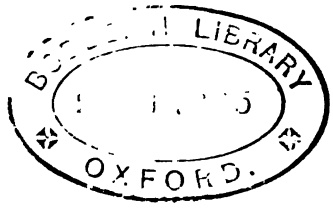
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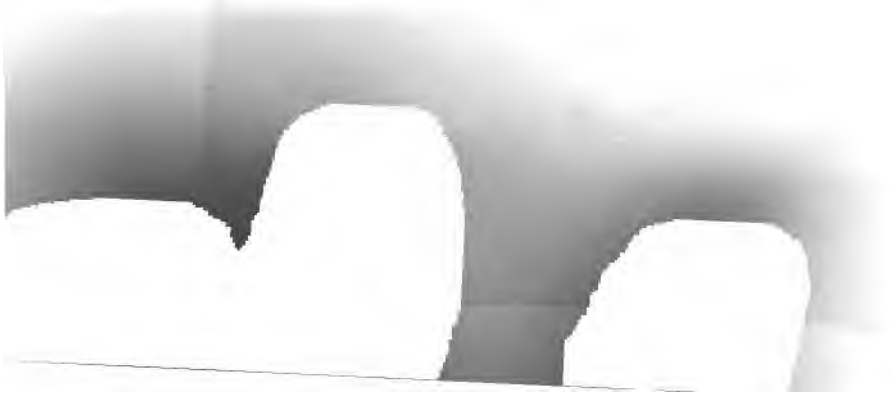

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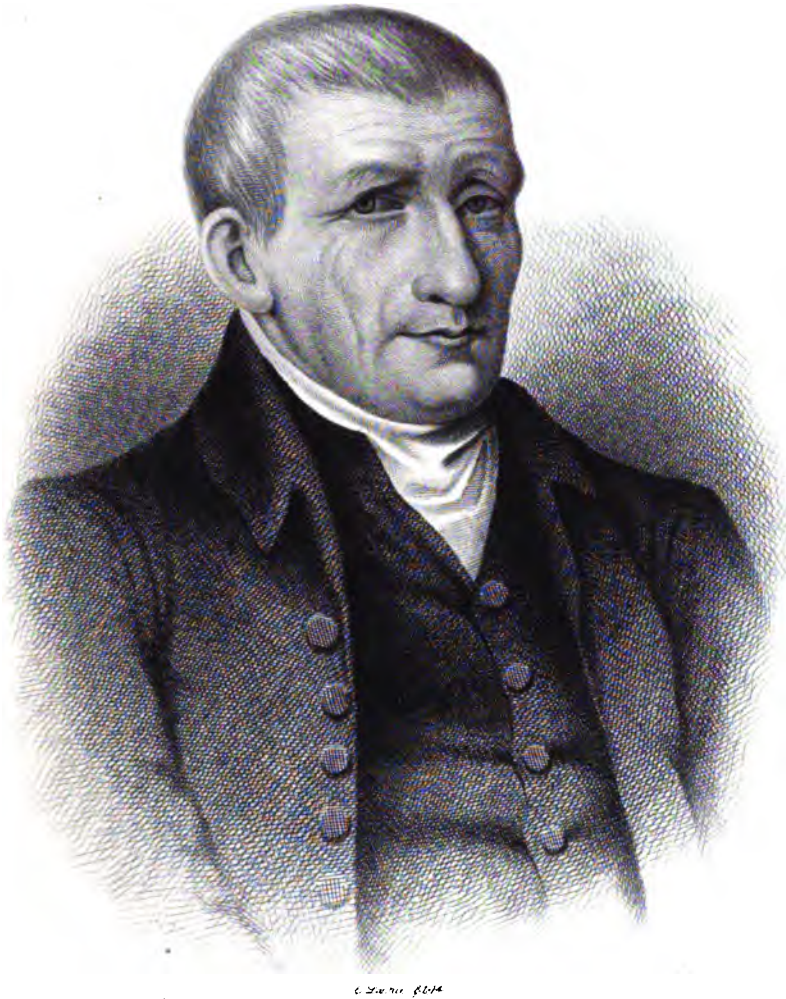

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REVEREND WILLIAM CLOWES.

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John Pawson.

[*Born*, 1737 : *Entered the Ministry*, 1762 : *Died*, 1806.]

ONLY few men have served the Church of God with the sincerity and devotedness which John Pawson did. He was in all respects a model Methodist, and the happy influence of his godly life did not die with him; after the lapse of nearly fourscore years, his integrity, his pure life, and extensive usefulness, remain as a pleasant memory not to be forgotten.

John Pawson was born at the obscure village of Thorner, near Leeds, which at the present time has a population of only a thousand people, and in November, 1737, when he was born, the inhabitants were not so many. He said that in his early days he knew every one in the village, young and old, and that there was not one in the place who, at that time, had any saving knowledge of God. His parents were religious after their fashion, and had their son taught the Catechism, and saw that he attended the church regularly; they had a fear, but no love of God, and his father's commanding manners awed his children into submission to his will. As the first-born of the family, his father gave him a fair education, and resolved that he should have a good start in life. He was brought up for the building business, and sent to Hull to learn at the age of fifteen, and there attended the church regularly, was serious, and attentive to business. At eighteen he met with some people who talked about the Methodists, but he was pre-

judiced against them, because he did not know them,—at that period they were held in supreme contempt.

Leaving Hull at twenty, he began business on his own account at Harewood, in 1756. Two years later, desiring to know what the Methodists were, he went to Otley, and heard James Oddie preach a plain Gospel sermon, and he was so pleased with what he saw and heard, that he remained to the society meeting. That evening he heard his uncle condemn the Methodists as dangerous people. His father also had a fear of them, and demanded that his son should not go near them. After a while, the influence of Methodism spread, and his father was led to hear them for himself, and was converted, in March, 1760. John, having long been desiring salvation, but afraid, as his father had threatened to disinherit him if he became a Methodist, was free to go to their meetings after his father's conversion, and the day following he also was saved. The preaching and prayers of Mr. Hosmer led to this result. He was soon after made a class-leader, then an exhorter, and, in 1761, his name was printed on the Leeds circuit-plan as a local preacher. He was so diligent and successful in that work as a young man, that in August, 1762, he was taken to the Leeds Conference, and recommended to Mr. Wesley as an itinerant preacher. He gave a trembling assent in reply to Mr. Wesley's inquiry, and was sent to York, with Peter Jaco and four other preachers. He returned to Harewood, where he had lived, and opened a new Methodist society there. The circuit was so large, that it took eight weeks to go the round and preach in each place. His first year's experience as an itinerant was one of trial, but of much encouragement. The Conference of 1763 he attended, in Spitalfields Chapel, London, and what most impressed Mr. Pawson was, the orderly manner in which such crowds of people attended the Sacrament in the Methodist chapels. In 1764, he attended the Bristol Conference, and on passing through the metropolis afterwards, he preached in Snowfields Chapel for the first time in London. His experience and journeys for several years were very varied; but he saw souls saved and the work extending, and he felt happy in it, being so much cheered by the counsels and encouragement of the more aged preachers with whom he travelled.

The year 1769 was one of unusual trial. First, at the Conference,

he was asked to be one of the preachers to go out to America, but he could not make up his mind to leave his aged father. Soon afterwards, the same year, he was called to his father's death-bed, and he who had been such a hindrance to him in his early years he lovingly watched over till he entered heaven in peace. That year he was stationed in London, of which he had a great dread, having to preach to deeply-experienced people; but this trial was overruled for good, as he was urged to more prayer, and thereby he found grace and strength to do the work with acceptance, and he was greatly helped by the visits he paid to some experienced Christians. He continued in London a second year, then spent two pleasant years in Bristol with John Murlin and John Allen; and during the second year, he was married at Bristol, 23rd July, 1773, and took his regular preaching appointment on the evening of his wedding day. Methodist preachers in those days had no time for holidays. Twin sons were born to them the year following, but they died soon afterwards, and, as they had no other children, Mrs. Pawson's life was devoted to helping her husband in his ministerial and pastoral work. He next spent two years in Leeds, and saw much good done in several places in the circuit; but through the indiscretion of one man much wildfire was spread, for which Mr. Pawson was blamed by Mr. Wesley at the Conference, but not when he had heard both sides of the matter. The years 1776 and 1777 he spent in Birstal, Yorkshire, and during the second year an extraordinary revival broke out there, intensified by an earthquake and the raging of a violent fever, in which many of the new converts died exceedingly happy in the love of God.

The two years following he spent in London again, and it was during the period of the Gordon riots, which caused so much alarm and mischief in the metropolis. Mr. Wesley having published several letters against popery, greatly enraged the Roman Catholics, who threatened the destruction of his chapels. Mr. Pawson describes the awful and distressing sight he witnessed of the Clerkenwell prison, the Fleet, the King's Bench, and Newgate prisons, with many other buildings, all in flames at the same time. The soldiers quelled the riot, but many lives were lost. The two following years, 1780-81, he passed once more in Bristol, where his health broke down, chiefly by preaching

daily at five in the morning. The venerable Dr. Hamilton prescribed for him, and by carefully following his directions, and the use of port wine and bark, he rallied in the second year. In 1782 he returned to York, and his native air contributed largely to his strengthening; but a rheumatic fever prostrated his wife there. At the Conference of 1783, in Bristol, Mr. Wesley himself was so ill that he could not attend many of the sittings, and the business was harmoniously done without his presence in the chair. He asked Christopher Hopper to preside for him, a distinction he conferred on no other preacher. Returning to York from the Conference, Mr. Pawson arrived the same night when the large ball of fire was seen in the firmament from all parts of the kingdom. He stood gazing on the strange phenomenon for some time, and saw it pass away after dividing into many portions. That year was to him one of sore trial and affliction, as he had to endure the double bereavement of his wife and mother; but the Lord had crowned the labours of the three preachers with large success, so that he had cause of praise and thanksgiving to relieve his sorrows and losses.

The largest number of preachers which had ever attended a Conference assembled in 1784, when Mr. Wesley reported the proceedings he had taken on the previous February, on registering his Deed of Declaration in the Court of Chancery. Some of the old preachers were sorely grieved and offended that their names were not included in the Deed, and many of the discontented blamed Dr. Coke for influencing Mr. Wesley in the choice which he made; but neither Mr. Wesley nor Dr. Coke deserved the blame which was tried to be fixed upon them—so, at least, Mr. Pawson distinctly affirms. In 1785, Mr. Pawson married for his second wife Mrs. Frances Wren, a pious widow of York; and the same month he was ordained by Mr. Wesley, with Thomas Hanby and Joseph Taylor, to labour and administer the Sacraments in Scotland. Here, again, Dr. Coke was charged by some of the preachers with prompting these ordinations, but Mr. Pawson again affirms that the plan was wholly Mr. Wesley's own. On the first Sunday they arrived in Edinburgh, to which city they were appointed; they had the opportunity of partaking of the Lord's Supper in their own chapel, from the hands of their own preachers, and the service was conducted with great seriousness and solemnity. What was done with so much

propriety in 1785, in Edinburgh, was denied to all the societies in England for at least ten years afterwards, so great was the needless fear of some that a division of the people might follow. A division did come in ten years for denying the people the privilege so long; after that the Sacraments were permitted with limitations. After spending a year in preaching between Edinburgh and Glasgow, they had some degree of success, and Mr. Pawson remarks, that Calvinism hinders Methodist work in Scotland, and that it requires a higher degree of divine power to awaken a Scotchman out of the sleep of sin, than it does an Englishman. Mr. Wesley instructed the preachers sent in 1785 to form the societies into a church, and to administer the ordinances; but, after a year's experience, Mr. Pawson wrote: "Our labours have not succeeded in Scotland as they do in England." During the second year he spent in Scotland, a large chapel was erected at Glasgow, in which they gathered a large congregation, with a prospect of a prosperous work. In 1787 he returned to England, and was stationed at Leeds, where they had the extreme of warmth of manner and earnestness of service, in contrast with the chilling formality they found in Scotland. The two years spent in Leeds were followed by two others passed again at Birstal. At the Conference of 1790, the last Mr. Wesley attended, he observes respecting him: "He was now nearly worn out, and his faculties much impaired, especially his memory." When, in March, 1791, Mr. Wesley died, Mr. Pawson deeply felt the bereavement, and he wrote to one friend after another: "Our spiritual Joshua is gone home." Many fears were awakened and expressed that Methodism would die; but with men of such piety, experience, and calm, deliberate judgment in the ministry as Mr. Pawson, and others, such a result was impossible.

The years 1791 and 1792, Mr. Pawson spent most happily in Halifax, where, with Mr. Entwisle, who had just married his niece, Mary Pawson, a good work was carried on. Near the end of the second year, a very remarkable revival of the work of God broke out, beginning at a love-feast held at Greetland Chapel. Many were brought into Christian liberty; the work spread with rapidity into the towns and villages around, and great numbers of persons were made happy.

The Conference of 1793 was held in Leeds. The first Conference

after Mr. Wesley's death was presided over by William Thompson, an Irishman; the second had for its President Alexander Mather, a Scotchman; for the third President, an Englishman and a Yorkshireman was chosen in the person of John Pawson. Twenty-three preachers were that year admitted into full connexion, an indication of vigorous life and increased power in the ministry, and the occasion was solemn and affecting. Mr. Pawson says in his Journal, "The people sung the praises of God more like angels than men, and surely it was a heaven upon earth to be there." That indicates the satisfaction of the President; but the Methodists of Leeds, and of other Yorkshire towns, always did sing hymns heartily, both in the last and present century, and to-day Leeds is not second to any place in England for its genuine heartiness in congregational singing. That year Mr. Pawson was appointed to Liverpool, with Adam Clarke, who was then described by Mr. Pawson as "a man of considerable learning, and of extraordinary ministerial ability." They took to each other like two dearly-loved brothers; and after reading a score of their original autograph letters to each other,—long folio letters, some of which are now before the writer,—it is hard to say which loved most. Both preachers drew large congregations, and an abundant blessing rested on their work. Mrs. Pawson and Mrs. Clarke were as helpful in the work as were their husbands. Only Christians can live and work together in such perfect amity and harmony as those two families manifested. Two years they travelled in Liverpool together; and during the second year disputes ran high concerning the Sacraments,—the majority of the people asked for the preachers to give them the Lord's Supper, but a few of the older and more conservative members opposed. Mr. Pawson having been ordained to administer them in Scotland, had no hesitancy in complying with the wishes of the majority, and giving the ordinance at Liverpool: an abundant blessing was the result to the large numbers who participated in the service. Those whose prejudices were so strong were greatly offended, and left the society. Much uneasiness was caused to the preachers, who most felt the pressure of the difficulty; but the work of God prospered, and a considerable addition was made to the membership. Then arose the question amongst the preachers—If Mr. Pawson may administer the Sacrament, and does so, why may

not I? They did not consider that Mr. Wesley's laying-on of his hands gave any special privilege greater than they received when admitted into full connexion.

The three years following his residence in Liverpool, Mr. Pawson was located in the metropolis; he resided in Mr. Wesley's house in the City Road, and occupied the bed on which Wesley died. He came to London against his wishes, as his preference was for a more quiet life in the country. There had been much strife and contention in London since 1791, owing in part to Dr. Whitehead refusing to give up Mr. Wesley's private papers, even to the appointed executors, until he had made what use of them he required to enable him to write a "Life" of Mr. Wesley. Legal proceedings had to be resorted to, and stewards, trustees, and preachers were involved in the unseemly strife Dr. Whitehead's selfish conduct caused. Numerous pamphlets and letters of recrimination and defence were circulated. At length, after scores of pacificatory letters had been written, which are still unpublished, and many of which are preserved by the writer of this record, the breach was partly healed in 1796 by Dr. Whitehead delivering up the papers; but he took them to Mr. Wesley's house, and left them with Mr. Pawson, instead of delivering them to the proper trustees. The result was most unfortunate; for Mr. Pawson examined all the papers, and amongst them he found a quarto edition of Shakespeare's Plays, which Mr. Wesley had with his own hand annotated throughout. That unique and valuable copy of the great dramatist's writings, Mr. Pawson, in his pleasant simplicity, thought was not calculated to edify the people, and without asking any one's permission, he burnt the whole of the book! His purity of motive partly sheltered him from censures. His brethren, and Mr. Wesley's executors, made him conscious of the heavy responsibility he had incurred,—but the book and the notes were gone for ever! Others of the preachers having access, through Mr. Pawson, to the whole of the manuscripts, some scores of them were abstracted, removed, and burnt, many of them before Mr. Henry Moore, the junior trustee, could get possession of them. When he did obtain them, he kept them with so much sacredness, that he would not let any Methodist preacher even see them for nearly half-a-century, and not till his death were they

available for any one to see. The acting executor to Mr. Moore's will, on having them placed in his care, in the year 1844, deposited them with the writer of these lines for three months to arrange and copy. A large number of these papers still remain unpublished, certified copies of which the writer possesses.

Such was the uneasy state of the London Society, that the Conference thought well to appoint Mr. Pawson a fourth year to that circuit, against his wishes, he having a desire to go to Leeds and assist in the settlement of the affairs of his brother, who had just died. He yielded to the wish of the Conference; but regardless of all the conciliation which was exercised, whatever gains were realised by conversions were more than balanced by losses through the prevailing strife, and for about eight years the London Society made no numerical progress. The fault was not Mr. Pawson's, but the fact caused him much painful anxiety. During his residence there, he wrote and published an affectionate address to the junior preachers: it was well meant by the author, but gave great offence to some of the young men, who treated him unkindly; the Conference of 1798, however, gave him thanks for his work.

With conscious feebleness of body growing upon him, and cares and crosses, he desired to return to Yorkshire for the benefit of his native air, and to assist his relatives. He was returned a second year to Leeds, and on reaching home he recounted the names of the friends of his early years, and found that Thomas Taylor and Isaac Brown were the only survivors of the preachers, with himself, who were present in 1762 when he began to itinerate, and he fills a page of his Diary with pious reflections on the deaths of so many endeared friends. After the Conference of 1801, when he was again located at Birstal, he makes this observation in his Diary: "I have now attended forty successive Conferences, which is more than any preacher now living can say besides myself." Yet he enjoyed a fair amount of health, and was able to do the full share of work then required of him. After the Conference of 1802, he wrote thus: "I have now travelled forty years, and have not, in all that time, been confined by affliction of any kind forty days, but have been favoured with almost uninterrupted health and strength." He was grateful to God.

He now began to feel the infirmity of age, and wished to be absent from the Conference of 1802, owing to the long journey to Bristol. The brethren would not excuse him; he was a member of the Legal Hundred, so made the journey, calling at Sheffield the first day and preaching, and at Birmingham the Sunday following. He returned to his quiet little circuit at Birstal, thankful for a place so well-suited to his condition and strength; but he almost lamented that there were so few at the Conference he really knew,—nearly all new and young faces. At the Conference of 1803 he was removed once more to Bristol, but did not like so long a journey at the age of sixty-six. He went, had a most cordial welcome, and at the end of the year said it had been one of great peace, unity and harmony, and he prayed for an abundant blessing to rest on them during his second year there. In the spring of 1805, he was earnestly pressed to visit Cornwall, but declined, being "an old man."

After the Conference of 1805, he made the last entry in his Diary, to record his great satisfaction at being appointed to the Wakefield Circuit. He said: "This is agreeable to me, as I am growing old, being in my sixty-eighth year, and desire to be near the home of my youth." In October following he wrote to Mr. Benson to say how unwell he was, but purposed to keep on with his work as long as possible. His only colleague's health having entirely broken, Mr. Pawson had all the work of the circuit on his hands. Here his troubles did not end, for Mrs. Pawson was brought to the gate of the grave by illness, and soon afterwards he had to attend the funeral of his brother's widow. He wrote again to Mr. Benson in January, 1806, to say he still kept on with his work amidst much suffering, which several eminent physicians had failed to relieve him of. He now wrote several long farewell letters to his few remaining friends, Thomas Rankin, Charles Atmore, and Joseph Entwisle. They are full of tenderness, piety, love, simplicity, and show his entire submission to the will of God in his continued physical sufferings.

The end was drawing near. He preached at Wakefield on 3rd February, 1806, from the words, "Whosoever shall do the will of God," &c., Mark iii. 35. The day following he was unable to leave his room, through severe internal inflammation, which increased for nearly

three weeks. On the 26th he rallied, came downstairs, and conversed with several preachers who had gathered to render him any assistance, and to them he committed the care of a letter he had written, to be read at the Conference after his death, containing his dying testimony to his brethren. On 1st March he spoke of death with the greatest cheerfulnesss, and of which he had no fear. On 7th March, he wrote his last letter, and it was to his beloved friend, Adam Clarke; it commences thus: "O my Adam, my most affectionately beloved and highly esteemed friend and brother," and in that earnest strain it continues over three quarto pages. At the back is the endorsement by Adam Clarke: "The last letter of my dear friend, J. Pawson, and the last act he did." That letter was committed by Dr. Clarke's daughter to the safe custody of the present writer. He lingered a few days in great weakness and suffering, and in perfect resignation and peace he entered into rest on 19th March, 1806, aged sixty-eight years. Besides the funeral sermons preached for him in Yorkshire, Mr. Benson preached one in City Road Chapel, London.

His character is sketched in the following words in the Minutes of Conference:—

"He travelled forty-three years, not only with an unblemished but with a very respectable character, being remarkably steady in his deportment, and acting in every way as became a Christian and a minister. He was a zealous defender of the doctrine and discipline of the Methodists, and particularly of Christian holiness and the witness of the Spirit. He laboured under a very troublesome and painful complaint for some time before his death; yet he continued steadily in the work of his divine Master till called by Him to rest from all his pains and labours; and then, in a most triumphant manner, entered into the joy of his Lord."

Mr. Pawson wrote sixteen separate publications, including eleven sermons; these were published separately in a volume. One was a Chronological Catalogue of all the Methodist Preachers. He preached and printed funeral sermons for Thomas Hanby, Daniel Bumstead, and Alexander Mather. He was the first Methodist preacher who was elected twice President of Conference, and that was a mark of the high esteem in which he was held by his brethren. His portrait was engraved and published three times in the *Methodist Magazine*, which indicated popularity.

Joseph Benson.

[*Born*, 1748: *Entered the Ministry*, 1771: *Died*, 1821.]

ONLY one minister named Benson has appeared in the Methodist firmament during the whole course of its history,—over 140 years,—but he was a luminary of uncommon brightness, and few only of the race of Methodist preachers are remembered with more respect and honour than Joseph Benson. He was one of God's heroes, and he did a work during his protracted life which no other of his brethren could do. He had two sons in the ministry; his youngest, Samuel, known in his youth as "the Conference child" (because born during a time of special prayer in the Methodist Conference on his mother's behalf), was chaplain at St. Saviour's, Southwark, till 1881. Father and son together continued in the ministry, preaching the genuine Gospel for the long period of 110 years. Such another instance is perhaps not on record, of father and son sustaining the ministerial office between them for ten years over a century. John Wesley and his father sustained the ministerial office unbroken for 103 years, but the Bensons exceeded that by seven years. That may be regarded as a distinguishing mark of God's favour to them.

Joseph Benson is descended from an old Cumberland family, whose history is well known for more than two centuries. He was born at Melmerby, Cumberland, 25th January, 1748, and his father manifested towards him a special affection, owing to his serious manners and pious

disposition, so that he intended him for the ministry of the Church of England; and he was trained by a Presbyterian minister for that purpose as a preparation for College. He learned Latin and Greek, studied the "Whole Duty of Man," and was confirmed by the bishop. At the age of six or seven, he records that God inclined his heart often to pray in private. At sixteen he was led by a cousin to hear the Methodists, and soon after, the plain and direct teaching he heard amongst them led to his conversion, which was clear, sound, and decided. He joined the Methodist Society, and getting away from home, became a teacher in a school till he was seventeen; his father disapproved of his becoming a Methodist, as they were then but little known and less respected. His attachment to the people of his choice increased with further acquaintance; and having heard much of Mr. Wesley, even in Cumberland, he resolved to go and see him, on learning he was to visit Newcastle. He left home for that purpose one cold day in December, 1765, at the age of seventeen, his father accompanying him some miles on the road, when they "parted with floods of tears," no more to meet on earth. He left his home and kindred at what he believed to be the call of God, and he never regretted the choice he then made. He was at that time deeply impressed with the choice and decision of Jacob, "If the Lord will keep me in the way I should go," &c. Arriving at Newcastle, he found Mr. Wesley had been, and preached, and departed, and could only be overtaken in London. Not being able to get a passage there by ship, he was not discouraged by the severe disappointment, but started off, an unprotected youth of seventeen, to walk to London. Arriving at Ferrybridge, a gentleman he met with, on learning his mission, and seeing the faith and courage of the youth, kindly paid his coach fare to London. From London he went to Bristol, probably with Mr. Wesley, where they arrived 11th March, 1766, and the day following he was settled by Mr. Wesley as classical master at Kingswood School. After staying there about four years, doing much good, he heard that Lady Huntingdon required a tutor for languages, and arts and sciences, for her newly-acquired College at Trevecca, and as the Rev. John Fletcher was Principal of the College, he selected Mr. Benson to be the headmaster, in the spring of 1770—an honourable position for a youth of twenty-two; but he accepted the responsibility,

with Mr. Wesley's consent. During his stay at Kingswood, he had entered himself as a student at St. Edmund Hall, Oxford; but the attempts he made to go through College, and get into the ministry of the Church, all failed,—God had other work for him to do.

At Trevecca he had to teach young men who were studying for the ministry in Lady Huntingdon's Connexion; he often came in contact with Mr. Fletcher, who taught theology to the students, and preached to them. Some of the services held at the College were times of wonderful manifestations of the divine power and spiritual quickening. One effect produced was that Mr. Benson felt constrained to preach also. When Lady Huntingdon ascertained that both Mr. Fletcher and Mr. Benson preached, believed, and taught Arminian doctrines, whilst she herself was a decided Calvinist, and a believer in the decrees, like her friend Mr. Whitefield, she soon made up her mind, and dismissed them both. The writer of this notice has been privileged to examine the original letters of Mr. Fletcher and Mr. Benson relating to this business (they are not yet published—many of them); on dismissing Mr. Benson, her Ladyship gave him, under date of 17th January, 1771, a most excellent character for "capacity, sobriety, and diligence." At that time Lady Huntingdon headed the Calvinists in a fierce controversy with Mr. Wesley and the Methodist Conference, which occupied the chief attention of two annual Conferences. Mr. Benson then resided for some time at Oxford, studying. His Methodism was a barrier to his progress, and in April, 1771, he found occupation as a preacher amongst the Methodists in Wiltshire. His efforts there were marked with so much blessing to the people, that Mr. Wesley welcomed him at the Conference as one of his itinerant preachers, and appointed him as one of the four preachers in London—a distinction conferred on very few—to commence their ministry at headquarters. Young and inexperienced though he was, heart and intellect were right, and he soon justified the wisdom of Mr. Wesley's decision in placing him in the metropolis. At that time the London circuit extended for fully twenty miles all round, with bad roads and no conveyances; all the journeys had to be walked. To make himself master of the position, Mr. Benson purchased the best map he could obtain of the suburbs of London, had it mounted on linen, and made that his constant companion,

that he might be independent of inquiries, and save his time. That venerable old map is now in the study of the present writer. Many of the long journeys made that year would have been times of labour and fasting if he had not taken provisions with him; and to start from home at five in the morning for his three sermons on Sunday was a common occurrence. During that year, he had to attend to most difficult literary duties, in addition to his preaching and pastoral work, for his endeared friend, the Rev. John Fletcher, of Madeley, had commenced writing his "Checks to Antinomianism," and he begged Mr. Benson, on his bended knees, that he would revise the proofs, and correct and take out all the words that to him might seem harsh or unkind; he had a profound deference to the judgment of the young preacher of twenty-three.

So highly was Mr. Benson appreciated by Mr. Wesley, that after only one year's trial he was received into full connexion, and in August, 1772, stationed at Newcastle. The year following, against his wishes, he was removed to Edinburgh; but the authority of Mr. Wesley was supreme during his lifetime in appointing the location of the preachers, although not capricious,—therefore Mr. Benson submissively obeyed. His residence there was very helpful to him; he had more leisure for study, made good use of the facilities offered by the valuable libraries there, and by intercourse with scholars and men of learning at the University. During that year he made the personal acquaintance of Darcy Lady Maxwell, and a correspondence was commenced between them, in 1774, which was long continued, and appreciated mutually. So satisfactory was his work there, that Mr. Wesley continued him there a second year, and made him the superintendent of the circuit—a mark of great confidence. He kept up a frequent interchange of letters with Mr. Wesley, and the latter gave him the pocket Bible he had used for some years, with his name and date in it. The Rev. Samuel Benson had that Bible a hundred years afterwards; it has since gone to America, and belongs to the bishops of the Methodist Episcopal Church.

Mr. Benson had derived so many advantages from his residence in Edinburgh, that he was as reluctant to leave it as he had been to go there. At Mr. Wesley's desire, he returned to Newcastle in August, 1775; but he frequently recommended the Edinburgh circuit to his

brethren in the itinerant ministry, as the most favourable circuit in Methodism for mental improvement, in consequence of which declared opinion many preachers have made special efforts to get appointed to that circuit, and some have, as a consequence, secured a diploma there as the reward of their studies. Before leaving Edinburgh, Mr. Benson wrote in his Journal: "My heart is so united to this people that I find it very hard to leave the place; I never was among a more loving and kind people than those in our society in Edinburgh"; and he closed his record with a grateful prayer that they might be rewarded for their kindness to him. He was welcomed back to Newcastle, where his labours were duly appreciated; but one serious difficulty greatly distressed him. One of the permanent rules of Methodism is against "the buying or selling unaccustomed goods"; it condemns smuggling, and he found scores of the members concerned in that bad business. He had a fierce contention with them, reasoned with them, and not succeeding as he desired, at the visitation of the classes he kept back the tickets of all that he knew to be guilty of breaking that rule. He was kind but firm in what he did, and used persuasion freely until, at length, at one of the society meetings, sixty-five of them went up to him, promised to give up the traffic, and asked for their tickets. It was a grand moral triumph—threescore men rescued from smuggling by the prudent decision of a young preacher of twenty-six years. Mr. Wesley commended his action, saying "it was better to have a society of six law-keepers than one of sixty-five law-breakers. My belief is a hundred and fifty are now clear of blame, and if you are steady, a hundred more will amend." That was a triumph for Methodist discipline. He again visited Edinburgh before leaving the north country, and had a joyous time both in preaching and visiting friends.

In August, 1777, he was located at Bradford, Yorkshire, then a circuit that included Halifax and other towns. He had to preach almost daily, to walk long journeys every week, and preach four times usually on Sunday, with a different bed to sleep in almost every day for a month; yet he saw much good done, and gathered large audiences to hear the Gospel. In 1778 he was removed to Manchester, and had a very wide circuit to travel. He there met with a friendly clergyman,

and after parting with him wrote: "Though in temporal things my situation is far less comfortable than it would be if I were a clergyman in the Established Church, yet I have a larger field to labour in than any parish minister can have, and far more opportunities of doing good." In the spring of 1779, he began to make those preaching excursions which his popularity involved him in, and for a month he was travelling and preaching every day in a fresh place, through Yorkshire, Durham, and Northumberland; on his return, he recorded his thanks to God for his continued health amidst much labour and fatigue. During that year, he read Dr. Watts' treatise upon the "Glorified Humanity of Christ." It confounded his intellect, and produced unprofitable and dangerous reasonings in his mind, and led to his being charged with Arianism. He consulted with Mr. Wesley, and the caution he received set him right at once. After further study and inquiry, he embraced clear views concerning the divine Sonship of Christ.

On 28th January, 1780, Mr. Benson was married, in the Parish Church at Leeds, to Miss Sarah Thompson, and Mr Wesley sent them a double letter of congratulation on the occasion—two perfect letters on the same sheet of paper—one to the bride, the other to the bridegroom; in the former, he promises Mrs. Benson that he will comply with her wishes, and appoint Mr. Benson for Leeds another year, and he promises to meet her wishes in any other way he can on any future occasion. That singularly interesting double letter is in the library of the present writer, and much valued. He passed four years in the Leeds and Bradford circuits, and his love of home, and retirement, and study, came so strongly upon him, that he contemplated retiring from the itinerancy and opening a boarding-school; but Providence overruled that business. During those four years he often preached to large audiences, and two of his sermons on Sanctification he published at Leeds in 1782, his first venture in using the Press. He made free use of the Press afterwards. At that time, he had his best times in preaching when he fixed his subject, chose his text, and made his preparations one hour before entering the pulpit—a plan which very few could adopt with safety and success. His reading at that time was extensive; he read many books in the fields for fresh air, and the

wide expanse of nature added considerably to his enjoyment of the reading, and enlarged his understanding.

During the years 1784 and 1785, Mr. Benson resided in Sheffield. In February, 1784, the Deed of Declaration was registered in Chancery, and Mr. Benson was one of the appointed Legal Hundred to constitute the Conference. He took a lively interest in trying to reconcile those preachers whose names were omitted from the Deed. He excused himself for not attending the Conference of 1785, but worked harder than ever in his circuit; on one Sunday he preached four times, besides doing pastoral duty. He saw three hundred and fifty members added to the society during his two years' stay at Sheffield. Again, in 1786, he was spared the journey to the Bristol Conference, and in August removed to Hull, where he remained three years—an occurrence previously unknown in the itinerancy; but Mr. Wesley made the arrangement in his case owing to his great popularity and extensive usefulness. His colleague, Mr. Edmondson, wrote concerning him at that time: "That he was then esteemed the greatest preacher in England; and he was as good, and as useful as he was great." He superintended the erection of the large chapel in George Yard, Hull, and preached two sermons at the opening, which were published in 1787, and had a large circulation; so also had four others of his sermons, on "The Second Coming of Christ," which he preached and published in Hull, in 1787. He also found time by early rising to preach at five in the morning, and to write "A Scriptural Essay in proof of an Immortal Spirit in Man," designed as a refutation of Dr. Joseph Priestley's materialism; this was published in 1788. The same year he published "Two Sermons on the Nature and Design of the Gospel."

Birmingham was his next location, to which place he removed in 1789, and he records his deep concern for the ignorant people who would go by thousands to a bull-baiting, whilst only a few scores were at the preaching. In 1790, he visited Mrs. Fletcher, at Madeley, and preached in a barn crowded full of people, which the Fletchers had opened for Methodist worship. He attended the last Conference at which Mr. Wesley was present, and returning to Birmingham, had to part with his youngest child. At the end of his first year in that place the society had a clear gain of one hundred and forty members.

He was very ill at the close of 1790, but resumed his duties early in 1791. In July of the same year, he was an eye-witness of the Birmingham riots, and an impartial recorder of the wicked proceedings. At the Conference following Mr. Wesley's death, Mr. Benson was desired to preach the opening sermon in Oldham Street Chapel, Manchester. At that Conference, he was stationed for the Manchester circuit, but illness prevented his going there till the May following. In 1791, he published "Socinianism Unscriptural"; and a short time previously he completed a work unfinished by the Rev. John Fletcher, which was published, "A Rational Vindication of the Catholic Faith." In 1792 he began to write "Notes designed as a Commentary on the New Testament"; but it was nearly twenty years afterwards that he took the work up in good earnest. He read "Poole's Synopsis" that year, and records his opinion of its great value to a theologian and preacher.

His stay in Manchester was a time long after remembered by the people. Two thousand persons would crowd into Oldham Street Chapel, and so powerful was his preaching, that those immense congregations were moved often to tears, and even to wailings, so that he was compelled to kneel down in the midst of his sermons and pray, that the people might relieve their minds by acts of devotion, when he arose and resumed his discourse. His power of application at the end of his sermons was amazing, and his awakening appeals to the conscience frequently brought scores of persons to their knees, crying for mercy, at a single service. He spoke sentences of fire, which smote his hearers to the heart, and resistance was impossible. He spoke in the imperative mood,—God says it, you must do it,—and they yielded obedience. In later years, when he was settled in London, bishops and deans would steal quietly into City Road Chapel to hear his week-night sermons, and to try to learn the secret of his wonderful power over his audience. In 1792, Dr. Tatham, an Oxford clergyman, preached a sermon in four of the churches in that city, in which he brought illiberal, abusive, and slanderous accusations against the Methodists, probably thinking that as John Wesley was just dead he should meet with no opposition. He was mistaken; Joseph Benson, in five letters, published "A Defence of the Methodists," which was so convincing and

overwhelming in its arguments and statements, that Dr. Tatham thought it prudent to make no reply. A poor, ignorant curate named Russell, tried his hand at a reply, but Mr. Benson effectually silenced him also, in 1794, in his "Further Defence of the Methodists." Both these "Defences" sold rapidly, and ran through several editions. For many years the Methodists were thought to be fair game for many scribblers to shoot at. Bishops, priests, deacons, Papists, Socinians, Calvinists, Antinomians, and sceptics, have each in turn tried in this warfare; but Methodism has outlived all their slanders and falsehoods, and is a greater power for good in the world to-day than any of those partisans arrayed against her.

Mr. Benson took an active part in the controversy which prevailed in the Methodist societies on the question of the preachers giving the Sacraments to the people. The Conference of 1792 was so deeply concerned at the agitation, that they tried to settle the question by casting a lot, and the paper drawn by Adam Clarke said—No Sacraments this year. The agitation was increased rather than allayed, and Mr. Benson received so many letters on the subject that he would take a handful of them and call his colleague, Adam Clarke, out of his study, and with great earnestness of manner would exclaim, "Brother Clarke, we are ruined, we are ruined!" His fears were heavy upon him; it was a righteous fear, but only the natural result of denying to the people privileges to which they had a just right. After that there arose a long and painful dispute with the trustees at Bristol as to their right to admit or exclude preachers from their chapel pulpits. Rev. Henry Moore possessed rights in this matter which Mr. Wesley specially conferred upon him, but the trustees resisted him. Mr. Benson entered the circuit as a preacher at that time, 1794, and unfortunately for him, he took sides with the trustees against Mr. Moore. A division followed immediately; 200 members took sides with Mr. Benson and the trustees, and 1300 were with Mr. Moore. The strife continued long, and it proved too much for Mr. Benson. It was amicably settled some months afterwards, but at the cost of building a large new chapel independent of the opposing trustees; and Mr. Benson took refuge in Cornwall, on a preaching tour in search of rest and health. But God gave him no rest. Such crowds of people attended his preaching as

he had never seen before. His congregations were estimated at six of his services as follows: at Redruth, 5000; at Penzance, 6000; at Tuckingmill, 10,000; at Gwennap, 10,000; at Redruth, second time, 15,000; at Gwennap, second time, 20,000. He was away a month, travelled 400 miles in a gig or on foot, and preached forty sermons, one nearly every morning, at six or seven o'clock; and conversions at every service. Such a tour and such results had never before been known in Methodism. His sermons were an hour long, and sometimes his exertion was so great that he was compelled to stop from exhaustion. At the end of half-a-century, there were living in Cornwall persons who were converted at those services. In 1794, Mr. Benson preached and published a sermon on Schism, which was intended to heal a breach; but it widened and increased the agitation.

At the Manchester Conference, 1795, a fresh difficulty arose out of the agitation originated by Mr. Alexander Kilham. At that Conference an effort was made to reconcile some of the points of contention, and a Plan of Pacification was agreed upon by nine of the leading preachers elected by ballot, of whom Mr. Benson was one. He preached the sermon before the Conference at which Mr. Kilham was tried and expelled; the sermon was one of thrilling interest. He published a pamphlet in 1796 against Mr. Kilham, and in defence of Methodism. In 1798, Mr. William Dawson, of Barnbow, consulted Mr. Benson as to his prospects of getting through the university and into the ministry of the Church of England: the result was, Mr. Dawson remained amongst the Methodists, and was more useful there than hundreds of the clergy. In 1798, Mr. Benson was chosen President of the Conference: he had the same distinction conferred on him again in 1810. In August, 1800, Mr. Benson was appointed superintendent of the London circuit. It was his last removal as an itinerant preacher. He was permitted to preach in City Road Chapel from that time to the period of his death,—twenty-one years,—and it is believed that no Methodist preacher so frequently occupied the City Road pulpit as did Mr. Benson. There he preached to the children of the Methodist Sunday schools in London, and then wrote in his Diary, "I suppose there never was anything like so many human beings in the Chapel before."

The Conference of 1801 was held in Leeds. Mr. Benson was asked

to preach the sermon before the Conference, on occasion of the admission of the young preachers, in the place of Mr. Pawson. Such was the popularity of Mr. Benson as a preacher, that the chapel was prodigiously crowded, so there was no possibility of getting in or out, or of making the collection for Conference expenses. Indeed, there were several thousand people outside, so that four different ministers gathered each a large congregation and conducted a service, whilst Mr. Benson preached in the chapel. It was a profitable time to many souls; few men could command such a following. In London, he met with many strange events and some remarkably sudden deaths, one of which was that of Mr. Folgham, a friend of Mr. Wesley's; he died in Great Queen Street Chapel in April, 1802, whilst Mr. Benson was praying before the sermon.

The residence of Mr. Benson in London was peculiarly agreeable to him, and especially beneficial to the Society in nearly all its agencies. In 1800, he preached at the opening of the new chapel at Twickenham, and published the sermon by request. The same time, Dr. Hales, an Irish clergyman, and a writer in the *Christian Observer*, published attacks on Methodism, to which Mr. Benson published replies, "The Inspector of Methodism Inspected," and "The Christian Observer Observed." In 1803, he preached a funeral sermon on the death of the Rev. Peard Dickenson, and wrote and published Memoirs of that excellent clergyman's Life.

Three years is the limit of location in one place for a Methodist preacher; but when Mr. Benson had nearly completed that period, the members of the Quarterly Meeting petitioned the Conference for his remaining with them a fourth year, and gave strong reasons for their request. Compliance was refused,—the rule was not flexible; but as the Connexion required an editor, Mr. Benson was appointed to that important office, and he continued to perform the responsible duties till within a few days of his death. Free from the responsibilities of a circuit, he continued to preach every Sabbath day, and often on the week-evenings, but his time otherwise was occupied in editing the *Methodist Magazine*, and all the books issued by the Book-room. In 1804, he wrote and published a "Life of the Rev. John Fletcher," which for seventy years or more was the standard Life of that saintly man. In 1806, he

published "Hymns for Children," in which were a few he himself had written. He next collected together the scattered publications of the Rev. John Wesley, and published them in seventeen octavo volumes. He had not, however, a sufficient knowledge of these to enable him to secure the accuracy required, and several publications are included which are not Mr. Wesley's, and others are imperfectly given. It was a great improvement on the edition of the last century, but subsequently gave way to a much more perfect edition, prepared by Mr. Jackson with greatly improved facilities.

The work which most fully preserves to us the name and memory of Mr. Benson is his "Commentary on the Bible," in six large volumes, which from the first was the property of the Methodist Book-room. When Dr. Adam Clarke, in 1809, issued his prospectus for a Commentary on the Bible, the Conference desired Mr. Benson to prepare a similar prospectus immediately, corresponding in quantity, size, and price to Dr. Clarke's, and to be issued simultaneously, and to be supported with all the authority of the Conference. The duty was forced upon Mr. Benson, and it was recommended by nearly all the preachers as the Methodist Commentary. It commanded a fair sale, but not one-fourth of the sale of Dr. Clarke's, and it has been kept in circulation ever since. Benson and Clarke were thus put in unfriendly antagonism, which Clarke never resented; and, to show he had no personal feeling in the matter, he visited Mr. Benson on his death-bed, and prayed with him. Mr. Benson's literary labours were, at the time he lived, without parallel. In 1811, he had the *Methodist Magazine* doubled in size and price; in 1817, aided by his son Samuel, he commenced *The Youth's Instructor and Guardian*, which was continued over thirty years. He considered that all his time belonged to the Methodist Connexion, and he employed it all on its behalf. He much more than paid the people for all he received from them. In 1815, the Conference, in the kindest manner, voted him £500 as a mark of approbation; but no entreaty could prevail on him to accept any part of the money, although the claims of his family really required it, and a while afterwards his son had to borrow money to carry him through his college studies previous to ordination. A record of his privations and self-denials from 1800 to 1821 has been preserved

in his family, and has been examined by the writer of these lines, but no good would result from publication.

In 1810, Mr. Benson was deprived of his wife and sister within a few months of each other—bereavements he felt most keenly. He continued his pulpit ministrations to within a few weeks of his death. He preached more funeral sermons than any other Methodist minister. A record of most of these is preserved in the "History of City Road Chapel." He completed his "Commentary" in March, 1818, having commenced it in November, 1809. He worked at it from five in the morning till eleven at night for eight years, winter and summer, taking but little time for meals. His industry was marvellous for his years, and he was in preaching labours most abundant. He continued to preach as long as he could walk, and worked with his pen as long as he could hold it in his hand. He was confined to his room only ten days, and died in great peace, in the house near City Road Chapel, on 16th February, 1821, aged seventy-three years. He was interred in the ground behind the chapel, Dr. Bunting and Dr. A. Clarke conducting the service.

Mr. Benson was distinguished for every grace which can adorn humanity. His mind was richly stored with useful knowledge; his wonderful memory enabled him to freely use that knowledge in the pulpit and in the press. As a pastor he was much beloved; his life was much too busy to enable him to make many friends, but those he had esteemed him very highly. The tablet erected to his memory in City Road Chapel is only a just tribute to his worth; it will deservedly preserve his memory to all future generations.

Samuel Bradburn.

[*Born*, 1751 : *Entered the Ministry*, 1774 : *Died*, 1816.]

METHODISM has had few men who attained to the popularity of Samuel Bradburn. Dr. Adam Clarke formed a friendship with him in early life, and it remained a mutual blessing to the end of Bradburn's life. When they travelled in the same circuit, and Clarke called on his friend, he would open the door and call upstairs, "Come, my prince; are you ready?" That title lived, and hence Bradburn was called "the Prince of Preachers." In later times he has been designated "The Methodist Demosthenes"; but no such distinction was known to Bradburn himself. He was a man who had to contend with strong impulsive passions, adverse fortunes, and family trials and bereavements so heavy, that he had not time or opportunity to flatter himself that he was an orator. His conversation and sermons sparkled with gems of natural wit and humour; and his impassioned eloquence often entranced his audiences. Could he have had a suitable education, he would have assuredly risen to great eminence; but, according to his own written statement, he went to a school on the Rock of Gibraltar for two weeks only, at one penny per week, and when the fee was raised to three-halfpence, his father could not afford so much, so his mother took him away; hence the education of one of the greatest pulpit orators in Methodism cost twopence only.

Bradburn's father was pressed for a soldier in the usual deceitful

joined the Methodist Society, received his first ticket from Mr. Shaw in March, 1770, and resolved, by the grace of God, to live and die a Methodist. He was now able to join with his fellow-workpeople in singing hymns all day whilst they were at work, and they were helped in their work rather than hindered by the exercise.

Having changed his way of living, his companions, and his books, he found an insatiable thirst after religious knowledge, and plunged into a sea of polemical subjects, in which he found no profit. Soon afterwards Mr. Wesley visited Chester, and whilst receiving the Lord's Supper from him, the thought entered his mind that he must preach. Early in 1772, he began to give exhortations at the prayer meetings; in July he was made a class-leader; and in February, 1773, he preached his first sermon at Tottenham. The people were so well satisfied, that he had to speak to them again the same day in the evening. He began to preach frequently, but feared lest he had taken a wrong step. Having heard much of the Rev. John Fletcher, and read all his published works to that date, he went to see him, and ask advice from the saintly man. He detained him several days, and had him preach in the vicarage-house on Easter day. After much conversation, they parted with this remark of Mr. Fletcher's: "If you should live to preach the Gospel forty years, and be the instrument of saving only one soul, it will be worth all your labour." Those words were encouraging and refreshing to him, and he resolved to preach on every occasion he could. He made or mended shoes during five days in the week, travelled on Saturday to distant places round Chester, and preached on Sunday.

Mr. John Olivers, the superintendent preacher, sent him through the Chester circuit in his place; and during his absence at the Conference of 1773, Mr. Bradburn took his appointments in the circuit. Early in 1774 he went to Liverpool, intending to work at his trade; but God found him other work. The third preacher, Mr. John Morgan, was lame, and he engaged young Bradburn to take his place in the circuit till July. The work spread and increased, much good was done at Bolton and Wigan, and the latter place requiring a chapel, a letter of recommendation was obtained from Mr. Wesley to beg the money for a new chapel; Mr. Bradburn visited London for that purpose, and the people there lent him a helping hand. After the Conference of

1774, he met Mr. Alexander Mather, who gave him a copy of the Minutes, in which he found the name of Samuel Bradburn entered as the second preacher in the Liverpool circuit. He was surprised—astonished, in fact; but, as the appointment was not his own seeking, in that way he entered on the itinerant ministry at the age of twenty-three. On reaching Bolton to preach, his youthful appearance led old Mr. Lord to treat him as a mere lad, and as he had to sleep at his house, he sent him up in the garret to sleep with the apprentices. He was ashamed to walk to the chapel with such a boy for preacher, and remained outside, expecting him to break down. After the first hymn, expectation was awakened; during the opening prayer, the responses were loud and general; by this time old Mr. Lord had crept into his pew. The sermon from the stripling astonished and charmed all who heard it, and at the close he was judged worthy to sit in the preacher's chair, and to sleep in "the prophet's chamber." Samuel Bradburn was always welcomed in that house after that day. During the year of his location at Liverpool, he lost his mother, of whom he said she was a most affectionate mother to him, and that God spared her life nearly twelve years in answer to an earnest prayer he offered when she was said to be dying: he asked that she might be spared twelve years, and his wish was granted. He met with Mr. Wesley about that time, who took him familiarly by the hand, and with a pleasant smile said, "Beware of the fear of man; and be sure you speak flat and plain in preaching." Those words he never forgot.

After travelling only one year he was admitted into full connexion. In 1775, he was appointed to Pembroke, in Wales. Here is a sample of the trials of a Methodist preacher a century since. Mr. Bradburn thus wrote in his Journal in August, 1775: "When I left Leeds, I had but one half-guinea in the world; George Escrick gave me another half at Bolton, and Mr. D. another at Wigan. Out of this I paid horse-hire eleven-and-sixpence; with only twenty shillings, and no horse, I knew not how to get to Wales. I stayed in Liverpool four days. Mr. F. told me he would buy me a horse, and I might pay him when I could: some friends gave me a few pounds, which brought me to Brecon." He knew what money privations were to the end of his life. In his Welsh circuit, they had no leaders of classes, and he had

to meet all the classes himself, besides doing all the preaching and pastoral visiting. In 1776, he was removed to Ireland, where he spent four laborious years—the first in Limerick, the second and third in Dublin, and the fourth in Cork. In 1778, he found a pious Irish girl, Betsy Nangle, whom he married, who bore him several children, three of whom died in infancy; and she herself died after only eight years of itinerant life, which was then too great a strain for any but the strongest. During his stay in Ireland, he preached once every day in the year, and half each month twice every day.

In August, 1780, he was removed to Keighley, Yorkshire. His work there was incessant. In the June following, he witnessed the death of his son Sammy, buried the babe, and preached no less than fifty-five sermons in that month. At the Conference of 1781 he was stationed at Bradford, and had the great privilege of hearing the Rev. John Fletcher preach several times during the year. Tried by affliction and bereavement, and with the want of money, he pleaded hard with God often; and in February, 1783, he made a vow of greater consecration to God. His necessities were so pressing, he was half-inclined to become an Independent minister for the sake of better stipend; but he declined a tempting offer, both from principle and conscience, although his stipend would have been much more than he had been receiving. He trusted in God. At the Conference of 1783, he was located at Leeds, with some advance of income, and private gifts from friends; he was the third of three preachers, but remained there only one year. In 1784, he was sent from the middle of Yorkshire to Bristol—a long journey in those days, and expensive. His first year there was a trying one; his horse fell under him and injured him, and so greatly distressed his suffering wife, that in January of the second year his troubles were increased by her unexpected death, aged only twenty-nine, leaving three infants behind her, and no money in hand to pay for her interment. These trials broke down his own health, but he rallied after rest. Mr. Wesley took him to travel with him for change of scene and occupation. He paid a visit to London, and afterwards to Gloucester. In the latter city he met a notable young lady, Miss Sophia Cooke, who had assisted Robert Raikes in his Sunday-school organisations, and who, in fact, suggested to him the grand

movement which he put in operation. In August, 1786, Miss Cooke became the second Mrs. Bradburn, and it would have been difficult to find two persons more in harmony with each other than were Mr. Bradburn and Miss Cooke. Contrasting his second with his first wife, Mr. Bradburn said, "God has given me one equally gracious, and every way suitable."

From Bristol, he removed to London in 1786, and he remained two years in the metropolis. They were two important years for him; he had larger audiences attending his ministry, and his marvellous outbursts of oratory delighted all who heard him. He wrote in his Journal that he was with the richest people in the Connexion, yet he was poorer than ever; and to add to his distress, travelling to Islington, only a few miles from Deptford, his wife lost her trunk with twenty pounds worth of clothes in it. In London he had the privilege of hearing occasionally and meeting with some select preachers, who were distinguished as ministers and divines, and intercourse with them aroused in him a stronger thirst for useful knowledge. Bradburn was himself a wit by nature, and crowds often attended his ministry. He often said sharp things, both in the pulpit and in conversation, and sometimes had to apologise for the freedom his tongue had taken. Once he offended Thomas Olivers, who, not wishing to rail again, carried his complaint to the Conference. On Mr. Wesley hearing the complaint, he said, "Brother Bradburn, do you not love Tommy Olivers?" to which Bradburn promptly replied, "Sir, I love him as much as you do John Hampson,"—who had left Methodism rather ungracefully. The reply was sudden, smart, and not kind. Bradburn and Hampson had travelled together. Mr. Wesley showed a better way of reproving Mr. Bradburn. In 1787, he, with Dr. Coke and two other preachers, were living with Mr. Wesley in his house in the City Road. On 9th December, he came downstairs at half-past five in the morning, and found no preacher in the chapel, so preached himself. Meeting them all at the breakfast-table, they excused their absence by saying they sat up late. Wesley at once ordered that "every one under his roof should go to bed at nine, that every one may attend the morning preaching at five."

Mr. Wesley had not lost confidence in Mr. Bradburn, for when he

left London in February, 1788, for his northern journey, he gave strict injunctions to him to give the utmost attention to the wants of his brother, the Rev. Charles Wesley, who was then near his end. It was his privilege to visit Charles Wesley almost daily for nearly a month, and he kept John Wesley informed of the condition of his health. In one of his letters he received this terse reply, dated 13th March, 1788: "1st. Carry Dr. Whitehead to see my brother; 2nd. Get him out-door exercise; 3rd. Let him be electrified; 4th. Ask if he has made his will." All these requests were promptly attended to. Mr. Bradburn had the privilege of sitting up with and waiting on the dying saint and poet during the last two nights of his life; and when the end came, it was Mr. Bradburn's letter which told John Wesley of his brother's removal to heaven. But few are called to render such service. It was Mr. Bradburn who informs us, that in walking out with John Wesley, when he gave relief to the needy poor he met, and they thanked him, he always took off his hat to acknowledge their gratitude. Henry Moore confirms that fact.

It was to the wisdom and forethought of Samuel Bradburn and Adam Clarke, that Methodism owes that inestimable blessing, the Worn-out Ministers' Fund. Bradburn wrote to Mr. Wesley in 1781 on the subject; Wesley's reply is dated 16th June, 1781, and in it he says: "We have no supernumerary preachers excepting John Furz, who is so from old age. If John Oliver lives till the Conference, and desires it, I suppose he may be on the same footing; the more exercise he uses the more health he will have." The truth was, Methodism could not spare any of its preachers from active labour. Clarke and Bradburn saw that many would in a few years be beyond active service, and they desired to prepare for the necessity before it arose. They met one night over a potato supper, and with the aid of a small candle drew up an appeal on their behalf, and had a burning candle engraved on the front, with the Latin motto, "Auditor serviens, consumor,"—"In serving others, I am myself consumed." The generous scheme then proposed, was not accepted by the Conference till 1799, when Mr. Bradburn was the president.

For a long period, Mr. Bradburn was Mr. Wesley's travelling companion, and no man possessed more of his confidence; and no

writer has left us a more thorough insight into the pure life and character of Mr. Wesley. In 1789, attending the Conference, he heard Mr. Wesley preach every evening. During the sittings of that Conference, he lost another of his children, and he remarked how painful it was to lose part of one's own existence. Before the end of the year he himself suffered so much from gout that, owing to improper treatment, he was both seriously ill in body and his mind was deranged. In December, he parted with above one hundred volumes of his choice books to pay the cost of his illness, but by the end of the year he gave God thanks for restored health, and for freedom from debt. That year, 1789, he was stationed at Manchester, with Adam Clarke as his colleague, and they together began the Strangers' Friend Society in that place, for the relief of the sick poor.

Once when Mr. Bradburn was in financial difficulties, he told his case to Mr. Wesley, who replied in four lines, as follows, with an inclosure of five one-pound notes :—

"DEAR SAMMY,—Trust in the Lord, and do good; so shalt thou dwell in the land, and verily thou shalt be fed.—Yours affectionately, JOHN WESLEY."

Bradburn replied thus :—

"REV. AND DEAR SIR,—I have often been struck with the beauty of the passage of Scripture quoted in your letter; but I must confess I never saw such *useful expository notes* upon it before.—I am, Rev. and Dear Sir, your obedient and grateful Servant, "S. BRADBURN."

In some circuits he had £25 a-year, in others £33, and in 1782 he wrote thus: "I have not above £50 per annum to maintain myself, wife, child, and servant." It is not wonderful, therefore, if he got into debt sometimes,—the wonder is how he kept out of gaol; but he had to learn the art of rigid self-denial.

Mr. Bradburn attended the Conference of 1790, the last at which Mr. Wesley presided. On his arrival at Bristol, he made this record: "I feel much gratitude to God, for sparing my life when the coach was overturned, and for preserving my dear wife in so wonderful a manner." When on 2nd March, 1791, Mr. Wesley died, Mr. Bradburn was at Manchester, and Mr. Richard Rodda, the superintendent, preached a sermon on the occasion, which was printed, and to it was appended a clever and interesting "Sketch of Mr. Wesley's Character." In that

Mr. Bradburn introduced a suggestive sketch for the proceedings of the next Conference. Four months later, he united with eight other preachers in drawing up a circular, respecting the best way of carrying on Methodism, now that Mr. Wesley was removed from their midst. He took an active part in the proceedings of the Conference, and at its close wrote: "It has been conducted in a manner worthy of wise and good men; God is with us, and all our enemies will be disappointed." He was stationed for Birmingham, but did not go there for ten months after his appointment.

After Mr. Wesley's death, there was much disputation on the question of the ordination of the preachers, and the administration of the Sacraments to the people by the preachers. Those preachers whom Mr. Wesley had ordained felt constrained to give the Sacraments to the societies, and those not ordained felt themselves deprived of a great privilege. Mr. Bradburn was one who much felt the deprivation. To satisfy, if possible, those desiring ordination, Mr. Pawson, Mr. Hanby, and another preacher whom Mr. Wesley had ordained, met in Manchester, and there privately ordained Thomas Taylor, Samuel Bradburn, and George Snowden. At the following Conference, those injudicious transactions were condemned, and a resolution was passed to exclude any minister in future who ordained others, or was ordained, without the previous consent of the Conference. Mr. Bradburn did not exercise the supposed privilege of his ordination. In 1792 he was stationed at Bristol, and during that year he published "An Answer to the Rev. W. W. Edwards, concerning the Occasional Preachers at Portland Chapel"; also, "The Question, 'Are the Methodists Dissenters?' Fairly Examined"; a sermon which reached a second edition in the same year; also, "An Address to the People called Methodists, concerning the Evils of the Slave Trade," 1792,—this was so opportune, that it reached a fourth edition the same year. The Portland Chapel dispute arose from Mr. Bradburn and Mr. Roberts wearing gown and bands when they preached the opening sermons at that chapel.

During the controversy respecting the Sacraments, Mr. Bradburn spoke often very warmly and freely his opinions, as early as the year in which Mr. Wesley died. He afterwards grew more bold, and opposed the conservative opinions of such men as Mr. Benson. Judged by the

standard then understood, when the revolutionary opinions of France were spreading, thoughtful and serious persons were terribly nervous, and after some of Mr. Bradburn's utterances in favour of the wishes of the majority of the people, he was charged with radicalism, and with spreading republican ideas. Let the man be judged by his own words :—

"Liberty of conscience, and the unity of the spirit, are the grounds of Christian communion. No prudential rules should interfere with these. I hope I shall ever be a determined advocate for universal, unrestrained liberty of conscience, and an enemy to every species of coercion in matters purely religious. If you would hinder the Sacrament by compulsion, or prevent the people from enjoying any of their lawful rights because you do not approve of it, would you not fine, imprison, banish, or burn your brother in Christ, sooner than he should enjoy his Christian liberty? You may say no! but God knows I would not trust you out of my power."

In July, 1794, Mr. Bradburn's father died at the age of seventy-five. The month following he was removed to the Bath circuit. He was then forty-three years old, more than half of which time he had been a preacher; he felt no decay of the powers of either mind or body, but he had a strange misgiving that to labour on as he had done in the past, and to endure so many trials and privations, his strength would fail him. It did not do so for some years. In 1796, and again in 1797, 1798, and 1801, he was elected to the office of Secretary of the Conference; he had been in the Legal Hundred from the year 1784. Before the end of 1796 his residence was visited by thieves; in December he was so much frozen by the intense cold, that he was afterwards laid up with gout. Preaching at Kidderminster some time after, the front gallery of the chapel gave way, and a thousand people had to march to another chapel, where he finished his sermon, and the collection was increased in consequence of the accident. Shortly afterwards, his wife narrowly escaped death through the overturning of the coach in which she was travelling. Trials seemed to attend him continually. In 1794, Mr. Bradburn was one of the eight preachers who attended the private meeting at Lichfield, when a plan was drawn up to turn Methodism into an Episcopal Church by ordination amongst themselves; the plan failed.

In May, 1799, the Rev. William Thompson, first President of the Conference, died at Birmingham, and Mr. Bradburn delivered a powerful

address on the occasion in Cherry Street Chapel. At the Conference in July, he was elected to the highest honours in Methodism—President of the Conference. All his predecessors who survived were elected to the presidency a second time; but Mr. Bradburn, by an act of serious indiscretion, was in 1802 humbled before the Conference, suspended from the Minutes for a year, and deprived of the opportunity of re-election to the presidency, which he would certainly have had but for that transgression. He was brought up a shoemaker, and it was known that he made himself a new pair of shoes, once every year, in which to go to Conference. On being raised to the presidency, he wrote some witty lines, which were copied by some of the preachers and kept as a curiosity, as they made allusion throughout to the craft of his early days. During his year of office he was twice nearly killed; once by his horse being thrown down by a cart; and a month later, by his horse being startled, he was thrust against a house, and his head seriously cut in several places. A short time afterwards he suffered greatly from a violent fever, and he was never afterwards fully equal, in mind or body, to what he had been.

In 1802, he was stationed at Plymouth Dock; in 1804 he removed to Bolton, where he preached, and afterwards published, a sermon on "God Shining Forth." Making a collection one day after sermon, he alluded to the covetous and niggardly, who give grudgingly as little as possible, and then added, "A thousand such souls might be made to dance on the point of a needle, without jostling each other for want of room." The sermon he published was the one he preached at the opening of two new chapels that year, 1804. At the Conference of 1806, he was removed to Wakefield, where he was well known and much loved. On meeting the Vicar of Wakefield one day, he asked, "Why dost thou put thy sickle into my standing corn?" With a pleasant smile, Bradburn replied, "The harvest truly is plenteous, but the labourers are few." The vicar said "Good morning."

Mr. Bradburn was a man of orderly habits, and as far as possible gave reasons for all he did. In order to facilitate business when he was chosen secretary of Conference, he showed to Mr. Benson a set of rules he had written for the better conduct of business; they were only intended for his own use; but Mr. Benson obtained his permission to

have them printed in the official Minutes of the Conference, 1796. At an earlier period he had determined to guard himself against indecorous hilarity, and for that purpose drew up, in 1780, a set of seventeen "Rules for Conversation." Mirth was so natural to him that it was hard to restrain himself.

Leaving Wakefield at the Conference of 1808, he was stationed at Bath,—not without strong opposition; but he bore it all patiently. He spent two happy years there, and found many kind friends. On one day he wrote: "My life has been a series of divine mercies; I never saw more striking instances of the particular Providence of God in answer to prayer than since I came to Bath." In August, 1810, he removed to Bristol, and had for his colleagues Joseph Taylor, Joseph Cole, and Joseph Robinson, whom he describes as "three kind Josephs to me." Travelling from the Conference of 1811, between Tewkesbury and Gloucester, the mail-coach was overturned, and he received such a blow on his head that he was taken up for dead. He was able to preach shortly after, but troubles of mind and weakness of body were both sources of painful anxiety to him. Yet his preaching was everywhere wonderfully popular and acceptable. In 1812, he was removed to Liverpool, where he complained of a disagreeable cough and shortness of breath, and adds, "Death seems at the door; but Christ is mine." He was not an old man,—only sixty-one,—but infirmity was oppressing him.

Conscious of his weakness, he sought another appointment, and in August removed from Liverpool to Southwark, London, and took up his residence in Long Lane. He had itinerated as a preacher during forty years; was often a martyr to gout, had weak and sore eyes, occasional swimming in the head, and an empty purse. Some of these ailments disappeared after he arrived in London. He attended the first Methodist Missionary Meeting held in London, 1st December, 1814,—a respectable and crowded audience,—and Mr. Bradburn was one of more than twenty speakers at a meeting which lasted five hours. Age began to tell upon him, his sight failed him so that he could not write legibly; his mental faculties were declining, his memory often failed him, and his intellect was at times deranged. The lamp of his understanding, which had burned with such brilliant lustre, now cast but a

feeble ray; yet occasionally in the pulpit he had momentary flashes of his former splendour, and he preached up to the end of the year 1815, when paralysis added to the weight of his other infirmities. When unable to preach he did not complain, but remarked, "It seems as if twilight came over my mind; the shades of evening are stealing on my soul."

The Conference assembled in London at the end of July, 1816, and Mr. Bradburn rejoiced at the prospect of seeing some of the preachers of his former circuits. He saw and conversed joyously with several; but one evening, going upstairs to bed, he fell backwards in a fit, and was scarcely conscious after. He died peacefully, 26th July, 1816. The London circuits greatly felt the loss they had sustained. On 2nd August his remains were interred in the rear of City Road Chapel, a brick wall only separating him from Mr. Wesley's body. A deputation of the preachers met the body in Finsbury Square; Dr. Adam Clarke read the burial service, and the Rev. James Wood and Henry Moore took part therein; a shower of rain did not disperse the assembly at the grave till all was over; and good Mr. Henshaw preached a funeral sermon for him in the chapel in the evening to a crowded audience. Mrs. Bradburn survived her husband about eighteen years, dying in March, 1834, aged seventy-five years. His daughter collected and published, in 1817, a volume of his sermons, a book which is still in demand. But no written sermon can convey to the reader the true impression of Mr. Bradburn's power as an orator in the pulpit. His person was large and noble; he was attentive to his personal appearance, and was recognised as a gentleman everywhere. To one who asked Dr. Adam Clarke to give a sketch of his eloquence as a speaker, he replied, "I have never heard his equal; we have no man in Methodism who can compare with him. Another Bradburn must be created to supply his place. Put all our chief men together they would not all of them make such a man. He was like no man but himself. I never knew one with so great a command of language." Further testimony exists, but is not required.

Henry Moore.

[*Born*, 1751 : *Entered the Ministry*, 1779 : *Died*, 1844.]

JOHN WESLEY had a wonderful genius in discerning character. Proof of this might be found in his selection of young men, comparative strangers to him, for itinerant preachers. One of these was Henry Moore, a young Irishman, in whom he placed great confidence, and whom he appointed as one of the first Legal Hundred of the Methodist preachers, when he had been only five years in the ministry. Six years later, Mr. Wesley appointed him, in his will, one of three trustees to his literary property, manuscripts, and family papers,—a mark of special confidence and esteem; indeed, they loved each other. On many occasions Mr. Moore acted as a son to Mr. Wesley, and no man ever thought more of his own father than Mr. Moore did of Mr. Wesley, for a period of sixty years.

Henry Moore was the son of an Irish farmer, a man of influence and property, and was born at Drumcondra, Dublin, 21st December, 1751. His father died in 1763, and his mother gave him the best education her means would then permit, which had been a matter of solicitude to his father, Henry being their only son. His mother was a woman of piety, good understanding, simplicity of manners, and warm affection; the latter characteristic was strongly fixed on her only boy. She lived a widow twenty-eight years, and had the honour of entertaining Mr. Wesley at her house, after Henry became an

itinerant preacher. He made good progress in his study of the Latin and Greek languages, and was so promising a scholar, that his teacher offered to continue his education free of charge, after his father died. His preceptor gave up his school for a college fellowship, and Henry Moore was placed with an artist to learn the business of a carver in wood. He obeyed the wishes of his mother, and gave good heed to the instructions of his employer; but he had no disposition for mechanical occupation,—his mind had higher aims.

Closing his apprenticeship at nineteen, he was fired with the ambition to see London, of which he had heard so much from his fellow-workmen who came to Dublin. Although he was fond of books, and read them eagerly, yet the gaieties of London so fascinated him on his arrival, that the parks, Vauxhall and Ranelagh Gardens, and the theatres, at once became his chief attraction; but in the midst of his sinful pleasures and dissipation, an inward monitor was continually striving with him. When he came of age, he left the allurements which were enslaving him, to return to Dublin to receive some money due to him at the age of twenty-one. He sought out the dissipations of Dublin, but they gave him no pleasure. Soon afterwards he returned to London, and meeting with a serious young man, named William Gibson, he learned from him something about the Methodists. Mr. Moore had heard Mr. Wesley some years before, but was not then impressed with either the man or his preaching; but he went to the Foundry and heard the Rev. Charles Wesley and James Morgan, and at the Lock Chapel heard Mr. Madan. Three years he remained in London, following a sinful course, when the loss of part of his property obliged him to visit Dublin again. Here his mind was often seriously impressed; and one day, whilst reading the Epistle to the Romans, in Burkitt's New Testament, to search for arguments in favour of Calvinism, he found evidence that Christ was his Saviour. He read only the text in the book, not a word of the commentary; but he found that the Word was to him spirit and life. The doctrine he sought for vanished, and he discovered "Salvation by grace through faith." He soon declared the joy of his new-found experience. He read Mr. Wesley's Journals, attended the Methodist chapel, and expecting to hear a clergyman there on one occasion, with gown and bands, a man

was in the pulpit with a plain coat, and no bands; he reluctantly heard him, and learned that the preacher, whose sermon had deeply impressed him, was Samuel Bradburn. For some months he was distressed with doubts and fears; but God graciously manifested Himself to him in February, 1777, and attending a watch-night service that month, his mind became fixed to be entirely on the Lord's side. The great change in his conduct was manifest to all about him; but his mother was alarmed and grieved that her boy had joined the despised Methodists. He commenced to conduct family prayer, studied the Bible and Burkitt's Commentary, began to visit the sick and prisoners, became a teacher and exhorter, and sought by fastings and self-denials of various kinds the higher blessings of the Gospel, and by those austerities hoped to gain a victory over his body; he punished himself so severely, that he felt the ill effects of it sixty years afterwards.

Business had become a burden to him in 1778, and preaching a delight. His way not opening to him as he wished, he gave up his school, although he had gathered some respectable pupils, in Dublin, and he went to Liverpool to seek employment in his carving business, in the spring of 1779. Shortly afterwards, he received a letter from Mr. Wesley's assistant in Ireland, to return immediately to that country, and take the place of a preacher who had just died. Mr. Wesley's desire was to him as a command from God; that letter determined his future course in life for no less than sixty-five years. He arrived at Londonderry in May, 1779, and found his residence was to be at Coleraine. There he soon afterwards met with two friends, who were true to him as long as they lived; one was Alexander Knox, Esq., a gentleman of wealth, learning, and influence, and the other was Ann Young, a pious and accomplished young lady, who the same year became Mrs. Moore, and who was a true helpmeet to her husband till her death in 1813. In those days, Methodist itinerants who could afford to maintain a wife, might marry in the first year of their ministry. Mr. Moore did so, and was received into full connexion in 1780. Two or three dozen of Mrs. Moore's unpublished letters to her husband are preserved by the writer of this sketch, which indicate not only her personal piety, but her anxiety for the prosperity of the work of God. Mrs. Moore was greatly beloved by Mr. Wesley, who, in one

of his letters to her husband, wrote, "Tell your dear Nancy to love me as well as she can."

Mr. Moore's second circuit was Charlemont, where he met with some extraordinary instances of popish severity and popish superstition. He travelled almost constantly on horseback, had to preach daily, and was at home with his young wife only once every three weeks, his large circuit taking him that time to travel over it. He suffered much from rheumatism, through exposure; yet he was so contented with his work, it was to him like heaven began below, as he saw much good done to the poor Irish. In 1782, he was again located at Coleraine, and in 1783 removed to Cork. The circuit was large, and he was subject to many trials. At Dunmanway there lived a profligate young baronet, who declared he would throw the next Methodist preacher who came there into the lake near his mansion. Mr. Moore was the intended victim; but just as he arrived at the place, the body of the young squire was waiting a coroner's inquest at a public-house, having been found in the lake that morning. So God preserves those who trust in Him. Mr. Moore introduced Methodism into several new places, where societies were formed. He paid occasional visits to Dublin, where he met and heard Mr. Wesley preach. The result of their intercourse was, in July, Mr. Moore was removed to London in 1784, and resided in Mr. Wesley's house. Two years he remained in the metropolis, and there made the acquaintance of the Rev. Charles Wesley and the Rev. Dr. Coke. Charles Wesley showed him fatherly kindness, and desired him to be with them when John and Charles Wesley were together. The latter much wished Mr. Moore to be ordained in the Church, as he foresaw that changes would follow the death of his brother; he was ordained, but by John Wesley himself, a few years afterwards,—an act which Charles Wesley opposed as far as he could. In 1786, Mr. Moore was again appointed to Dublin, at the earnest request of his mother. Whilst there, he had a most liberal offer to study physic in the University; but fearing it might interfere with his preaching, he declined the kind offer. In 1785, Mr. Moore was strongly urged to go to America as one of the superintendents—bishops—in that country, but his attachment to his mother led him refuse to go there.

In March, 1788, the Rev. Charles Wesley died, and in changing the

preachers in London at the Conference following, Mr. Wesley selected Henry Moore for London, saying in his letter to him on the subject: "I would fain see my dear Nancy Moore here, because I expect to finish my course within a year, and to have her with me at the close would be one of the greatest comforts I could have, next to the favour of God." Mr. Wesley thought he should not survive his brother many months, but in that he had miscalculated, for he survived him three years; and in the meantime, Mr. Moore, after a two years' residence in Mr. Wesley's City Road house, was removed to Bristol in August, 1790. In 1789, Mr. Wesley, when at Bristol, ordained Mr. Moore "a presbyter in the Church of God," and Mr. Mather a superintendent, or bishop, should one be required.

Mr. Moore's parchment of ordination has been most carefully preserved, and the document was used once in a legal dispute, and is indorsed at the back by the counsel. Mr. Moore considered his ordination "a real and great privilege"; but he was never even invited to exercise his privilege by ordaining others. In this he was much disappointed, as he was the last survivor of the preachers ordained by Mr. Wesley; but he was not even asked to take part when, in 1836, the Methodist Conference ordained preachers by the imposition of hands. He was then an old man of eighty-five, and to have asked him to unite with his brethren in that new departure would have been an act of becoming courtesy. In the same year he was ordained, Mr. Moore was recommended to Mr. Wesley as Connexional Editor; but he had reasons for declining that office, and recommended the Rev. James Creighton, an ordained clergyman, who held the office till 1792.

At the time of the death of John Wesley, 2nd March, 1791, Mr. Moore was in residence at Bristol, and his appointment as one of three trustees of Mr. Wesley's family papers led to serious difficulties, which continued for several years. The trustees were—Dr. Coke, Dr. Whitehead, and Henry Moore. Dr. Coke was in America when Mr. Wesley died, and Mr. Moore in Bristol, so it was arranged that Dr. Whitehead should have possession of all Mr. Wesley's papers, and prepare from them a "Life" of Mr. Wesley. When Dr. Coke arrived in London he, as senior trustee, required to examine Mr. Wesley's papers. The request was refused by Dr. Whitehead, and legal proceed-

ings had to be resorted to, both by Dr. Coke and Dr. Whitehead. This unpleasantness was continued for about four years. In the meantime, Dr. Coke desired Mr. Moore to come to London in January, 1792, sending another preacher in his place at Bristol, and Mr. Moore devoted himself entirely to the preparation of a "Life" of Mr. Wesley, to be published on behalf of the Connexion at the Book-room. Mr. Moore prepared the manuscript of that "Life" in four weeks' time; it was published in April, 1792, and Dr. Coke put his name on the title-page as co-trustee, although Mr. Moore was the author of the book. Ten thousand copies of the "Life," an octavo volume of 542 pages, were sold in six weeks' time, and a second ten thousand was ready for sale in August, and sold by the end of the year. That "Life" of Mr. Wesley has been kept in print ever since, and was long considered the standard "Life" of the Founder of Methodism. Since then, twenty-eight other "Lives" of Mr. Wesley have been published, indicating the wide popularity which Methodism has given to its Founder.* The painful dispute caused by Dr. Whitehead's unjust and selfish conduct was detailed in a manuscript history of nearly a hundred quarto pages, in which are given copies of the various letters and legal documents relating thereto. The MS. is preserved by the writer of these pages. It contains the unpublished history of Methodism in London for six years following the death of John Wesley. It is necessary to a clear understanding of the condition of the Methodist society in London during those years. Mr. Moore was prudent in thus preserving the exact facts relating to an important period of Methodist history. Mr. Moore was one of the twelve selected preachers having the privilege to preach in the chapels at London, Bristol, and Bath, independently of the Conference. It was a privilege unasked; but Mr. Wesley thought fit so to act, and Mr. Moore felt bound on several occasions to enforce his right in this matter, at a heavy cost for legal proceedings. One of these occasions occurred at Bristol, in 1794, when Mr. Moore was refused admission to the pulpit of the Old Chapel, in the presence of a large congregation. Appealing to the congregation, Mr. Moore

* As another evidence of the wide popularity of John Wesley, the writer has collected and has mounted in one very large folio volume over two hundred different portraits and representations of the Founder of Methodism.

desired those who considered he was acting right, to follow him out of the chapel, when thirteen hundred people walked in procession through the streets of Bristol to the Portland Chapel, where he preached to them, only about two hundred remaining to hear the preacher chosen by the trustees. The result was, a new and much larger chapel was erected in King Street, and the old chapel was abandoned to only a few worshippers. A somewhat similar disturbance arose in London in 1812. Mr. Moore had Mr. Wesley's authority to preach in the City Road Chapel, with the consent of the Conference, without the consent of the trustees. One trustee, Mr. Harvey Walklate Mortimer, was determined, on his own responsibility, to resist Mr. Moore's claim, and he used his utmost efforts, backed by threats and legal documents, to intimidate Mr. Moore, and bring him to submit to his wishes. Strong, resolute, and defiant as was Mr. Mortimer, yet Henry Moore was even more so; you might lead him like a child with persuasion, but to drive Henry Moore was beyond the power of any man. The contention was continued for about two years during Mr. Moore's stay in the first London circuit, and was not, in fact, wholly abandoned for twenty years; but Mr. Moore maintained his integrity and his just rights to the end of his protracted life. A manuscript and hitherto unpublished history, written and signed by Henry Moore, of these proceedings, extending to sixty-five quarto pages, is now before the writer; but the present is not a suitable occasion to enter more fully into that business. Mr. Moore was justified by his conscience in maintaining the rights and privileges Mr. Wesley had conferred; but it is an open question whether the rights thus conferred were in exact accordance with the altered circumstances in which London Methodism was found twenty years after Mr. Wesley's death. The manuscript record alluded to should be preserved as an authentic statement of proceedings of considerable interest at that time, and necessary as part of the history of English Methodism.

Mr. Moore was a man of literary taste and discernment. He had friends amongst some families of influence, both in England and Ireland. In the latter country, he enjoyed the personal friendship of Mrs. Theodosia Blachford, the widow of the Rev. John Blachford, some time the clerical librarian at St. Patrick's Library, Dublin. In a letter

Mr. Wesley wrote to Henry Moore in 1788, he said: "I am glad you have not lost Mrs. Blachford; she is one of our jewels; I love her much." Such an intimation was sufficient for securing every attention being paid to her. The friendship thus began was continued for many years, and fostered by frequent correspondence with both Mrs. Blachford and her handsome, accomplished, and pious daughter Mary, who became the wife of Mr. Henry Tighe, a wealthy M.P.; she made herself literary fame by publishing an allegorical poem called "Psyche." In the "Life of Mr. Moore," by Mrs. Richard Smith, will be found many interesting literary incidents and some valuable correspondence and poetry of these lady friends.

The trial and expulsion from the Conference of Mr. Kilham, was a matter of deep and anxious concern to Mr. Moore. He took part also in the Conference of 1797, when the Plan of Pacification was agreed upon, with which he did not agree, thinking it conceded too much to the people. In consequence, he was half-determined to leave the Methodists, but resolved to wait and watch the operation of the concessions made. Matters of much deeper importance diverted his attention, so he remained at his post. In 1798, he took up the question of making better provision for the worn-out preachers, and at the Conference of 1799 he saw the fund established to make better provision for their urgent necessities.

The Conference of 1800 resolved to send an address of congratulation to the King on the occasion of the attempt made on his life by a madman. Mr. Moore wrote the address, and was one of four preachers who carried it to the Secretary of State. In 1803, he was stationed in Liverpool, where he remained two years; the small manuscript sermon-book, in which he kept a list of the texts he then preached from, and the places where he preached, is still preserved. In 1804, he was elected President of the Conference, an honour which was repeated in 1823, when he was preparing his enlarged "Life" of Mr. Wesley. The death of Dr. Whitehead was reported at the Conference of 1804, and Mr. Benson was asked to preach a funeral sermon for him. He complied with the request of the Conference; but, owing to the way in which the Doctor had acted respecting Mr. Wesley's papers, the preachers objected to the sermon being printed, to which Mr. Benson

naively replied—that he would not make it worth printing. Dr. Whitehead was buried in Mr. Wesley's own grave.

In 1805, Mr. Moore removed to Leeds, where he remained two years; but on account of Mrs. Moore's feeble health, in 1807 he came back to the City Road circuit, and in 1808 he was appointed to the London West circuit. In 1810, he went to reside at Bath, in the hope of restoring his wife's health. In 1812, he returned to London, when he had the painful dispute with Mr. Mortimer; and in March, 1813, Mrs. Moore died, at the age of fifty-six, and was interred in the City Road graveyard. Her holy life and conduct form an interesting memoir in the *Methodist Magazine.* The venerable Dr. James Hamilton preached a funeral sermon for her. Some years afterwards, Mr. Moore wrote an account of Dr. Hamilton's eventful life, which is published in the *Wesleyan Magazine* for July, 1829. He was a Methodist local preacher for nearly sixty years.

On leaving London in August, 1814, he was located in Liverpool for two years; but previously to going there, he was married at Bristol to Miss Hind, a middle-aged lady of piety, and good understanding, who had an independent fortune. That lady ministered to Mr. Moore's comfort during many years, and he became her almoner to many poor families where they resided. In 1816, he accepted an invitation to return to the Birmingham circuit, where he remained two years; and in 1818 he removed to York for two years, then to Bristol for three years. When about to remove, the society presented him with a most kind address, in acknowledgment of his courtesy, kindness, and faithful preaching, noting especially the advantages they had derived from his firm resistance of the trustees many years previously. In 1823 he was again chosen President of the Conference, and as such had to visit Ireland, where he met with a hearty welcome. His home was in London for three years, during which period he prepared and published his enlarged "Life of John Wesley," in two octavo volumes, in which he used much of Dr. Whitehead's material. Before the second volume appeared, in 1825, a review of it of an unfriendly character was printed in the *Wesleyan Magazine,* and Mr. Moore circulated amongst the preachers a printed letter, asking if it was fair to criticise and condemn a book before it was published. The letter was intended to be printed

in Mr. Moore's "Life," but it was withheld; the original is now before the writer. The act of the reviewer was neither kind nor Christian. From 1827 to 1830 Mr. Moore was located in the London East circuit. From London he removed to the Deptford circuit in 1830, where he resided three years; and having travelled as an itinerant preacher fifty-four years, in 1833 he returned to the metropolis, and furnished a house of his own in Brunswick Place, City Road, where he passed the remainder of his days on earth. Just a year after his settlement there, he was deprived by death of his second wife; she died 16th August, 1834, aged eighty years. Mr. Moore was then, at eighty-three, a widower again, but he continued to preach as he had opportunity and strength for several years. When he could no longer preach standing in the pulpit, he preached sitting in a chair; the writer heard one of his sermons delivered as he sat when he was ninety years old.

Having now more leisure at his disposal, he began to renew his visits to the few old friends he had remaining, amongst whom were the widow of Dr. Adam Clarke and her daughter, Mrs. Richard Smith. By the last named Mr. Moore was greatly esteemed,—so much so that he furnished her with all the material required for writing his "Life"; and this work she undertook, Mr. Moore relating to her incidents from time to time, and as the work progressed, Mr. Moore read and corrected the manuscript. In 1842 he was attacked with paralysis, which prevented his writing; but on the return of his birthday, in December, that year, in acknowledging the receipt of a letter from the writer of these lines, Mr. Moore, by a great effort, signed the letter with his own hand—the last signature he made. He took great interest in all the affairs of Methodism; was ever happy to receive at his quiet home any friend, and delighted many by his recitals of anecdotes of Mr. Wesley and early Methodism—having a personal recollection of its history for nearly a century. After a second attack of paralysis, he lingered on in great weakness, but in childlike simplicity, until 27th April, 1844, when he peacefully entered into rest, saying "Happy." A bright and joyous finish of a long life of ninety-three years. At his death, his own and all Mr. Wesley's papers were transferred to Mr. Richard Smith, one of his executors, who entrusted them to the present writer to arrange, catalogue, and copy such as were of special interest.

Henry Moore greatly loved his Bible, was pre-eminent as a theologian; as a preacher—profound, luminous, and sententious, sometimes embodying a volume of thought in a sentence; and often, when preaching, appeared to be holding communion with heaven. His intellectual powers were of a high order, his understanding clear and vigorous, his judgment cool and deliberate, his decisions prompt and firm. He had strong faith, and was a man of stern fidelity, and of unbounded affection towards those who gained his confidence.

Mr. Moore was never an idle man; he made free use of his pen, besides keeping all his pulpit engagements, and doing full pastoral duty. In 1791 he published a sermon on the death of Mr. Wesley, and one on the death of the Rev. J. Easterbrook. In 1792 he wrote the "Life of John Wesley," a volume of 542 pages, in four weeks. In 1794 he translated and published John Fletcher's sermon on the "New Birth"; also a sermon on "Fear God, Honour the King," and a reply to a pamphlet on "Separation from the Church of England." In 1806 he published his sermon on the death of the Rev. John Pawson; in 1807 he published a life of the Rev. Thomas Rutherford, his brother-in-law; in 1817 he published "Thoughts on the Eternal Sonship of Christ"; in 1818 his "Life of Mrs. Mary Fletcher," in two volumes, which had reached a ninth edition in twenty years. In 1819 he issued a "Reply to Stephen Brunskill," and the same year "An Account of Mary Titherington, of Liverpool." In 1824-25 appeared his enlarged "Life of the Rev. John Wesley," in two octavo volumes. In 1830 he published his own autobiography to the death of Mr. Wesley, with seven sermons. In 1844 appeared his own "Life" (with portrait), written by Mrs. Richard Smith, but revised by Mr. Moore to the year 1840. That "Life" contains facts in the history of Methodism not to be found in any other work.

Charles Atmore.

[*Born*, 1759 : *Entered the Ministry*, 1781 : *Died*, 1826.]

A SHIP cast anchor in the Deeps off Lynn, Norfolk, 17th August, 1759. The captain's name was Atmore ; and his heroic wife, wishing to testify her joy at his safe arrival, hastened in a boat to the ship. The interview produced a shock to her system, and induced premature labour ; she was immediately removed to the village of Heacham, and there gave birth on that day to the boy who was named Charles Atmore. She was devotedly attached to her babe, but he was left motherless at the age of eighteen months, and was placed under the care of an uncle and aunt. At the age of six he narrowly escaped death by scalding, and carried the marks of the accident through life. He was carefully educated in the village school till he was fourteen. In 1770, his father took him to Rotterdam and Briel, a trip which greatly interested the boy, though only eleven. At fifteen, his father designed him for business as a tradesman, but his aunt begged to retain him under her care, and soon after he took to farming, and Charles devoted himself to the pursuits of agriculture.

Mr. and Mrs. Lamb, his foster-parents, took him regularly to church, and the rector took much notice of him for his consistent conduct. He bought and studied "The Supplication of Saints," a book which aided him in becoming a more decided formalist in religion ; but the pride of his unregenerate heart led him often into sin. The farm-

stead was at Haddiscoe, a Norfolk village, and in 1778 the first Methodist preacher visited the place. Charles heard of those people, and soon saw a great change in some of the young men who attended their services, which led him to go and hear them for himself. He was at the critical age of nineteen, when most young persons determine their future destiny; it was thus with Charles Atmore. The first Methodist sermon he heard impressed him so favourably, that he went again and again, till his curiosity was satisfied, and he soon afterwards was convinced that it was his duty to become a Methodist. Mr. and Mrs. Lamb opposed him with anger and alarm. His sense of duty was stronger than their opposition. At that time, the Rev. Joseph Pilmoor preached in the village, and with such good effect, that Charles was accepted by Mr. Pilmoor as a member of the Methodist society in June, 1779. The anger of Mr. Lamb became so fierce that he was more like a lion than a lamb, and actually tried to flog the Methodism out of the young man. Not daunted or discouraged, he received the chastisement patiently, which led to reflection. Shortly afterwards he asked his foster-parents to allow him to conduct family prayer; this was at length conceded, after the servants had gone to bed. Growing more decided and more bold in the service, his uncle went to hear the Methodist preachers himself, and in less than six months after the beating he had, the young man saw both his uncle and aunt members of the Methodist society. They invited the preachers to stay at the farm, then opened their house for preaching, and there Charles himself shortly afterwards exercised his own talents as exhorter and preacher.

When the Rev. George Shadford visited the village, he requested Charles to preach before him, and the result was, he desired him to go to the villages around and preach as often as he could. In 1780, when the Rev. James Wood went to the circuit, he continued the young man in the same service. On Valentine's day, 1781, Mr. Wesley was in Norwich, and, sending for the young preacher, was so pleased with the cheering report of his services and the good which had been done, that he desired him to continue his labours in the Norwich circuit, and at the Conference of 1781 Charles Atmore was appointed an itinerant Methodist preacher in the Grimsby circuit. The district in which he was to travel embraced nine or ten market

towns, with numerous villages. He travelled on his own horse, was constantly on the move, but in a few months was prostrated with ague, and obliged to retire to his native air for the recovery of his health. There he received his first letter from Mr. Wesley, prescribing medicine for his relief.

At the Conference of 1782, he was stationed at Scarborough. The ague followed him there, but the purer air soon rallied him, and he had an encouraging and prosperous year. The "Life of David Brainerd," which he read that year, was a source of much instruction to him. In 1783, he was removed to York, and was under the direction of the pious John Pawson, who acted the part of a father to him, and then began a friendship, which was strengthened by correspondence, to the end of Mr. Pawson's life. The early part of the year 1784 was made memorable to Mr. Atmore by the triumphant death of Mrs Pawson, by the death of his own father, and by the appointment by Mr. Wesley of himself as one of the original members of the Legal Hundred of Methodism—another evidence of the far-seeing judgment of the founder of Methodism. At the Conference of 1784 he was received into full connexion, and wrote in his Journal a dramatic description of the pleadings of the Rev. John Fletcher to preserve the unity of the preachers, which was threatened by some of the preachers who were not included in the Deed of Declaration. His removal to the Colne circuit gave him the opportunity, during the year, of visiting his uncle and aunt, and he had the pleasure of meeting Mr. Wesley at dinner at their house.

Fresh honours awaited the young minister soon after. He married a very amiable and pious young lady, named Elizabeth Crane, in 1787; but the life of an itinerant preacher, a century ago, was not favourable for gentlewomen, and after only eight years Mrs. Atmore died, and her husband published a short account of her. The same year, he was appointed to travel in Scotland; the circuit embraced Edinburgh and Glasgow. To meet the prejudices of the Scotch Methodists, Mr. Wesley ordained Mr. Atmore, that he might administer the Sacrament to the members of society. His ordination parchment is still preserved. That appointment extended over two years, and he formed an acquaintance with the learned Dr. Gillies, and the pious

Lady Darcy Maxwell, one of the elect ladies of Methodism. Mr. Atmore had the honour of laying the foundation-stone of the new Methodist Chapel in Glasgow, and also of preaching the opening sermons. In 1788, Mr. Atmore paid his first visit to the English metropolis, but he saw little excepting the proceedings of the Conference. Mr. Wesley said that the death of his brother would not change his purposes in carrying on the societies; he was not for skipping in making changes, but for creeping. Mr. Atmore preached in Marylebone Fields during the Conference, and at least one person was converted at that service. He was again appointed to the Colne circuit, but Mrs. Atmore had to remain with her friends.

In 1789, Mr. Atmore was sent to Newcastle-on-Tyne, where John Ogilvie was his colleague; and to preserve the memory of the friendship then formed, Mr. Ogilvie named his new-born son Charles Atmore Ogilvie. That boy was educated at Kingswood School, took honours at Oxford, was chosen a Fellow of Balliol College, and appointed Professor of Pastoral Theology in that University; Dr. Ogilvie was the first son of a Methodist preacher who obtained university distinction. At Newcastle, Mr. Atmore founded a Methodist Sunday school, for which he had the special commendation of Mr. Wesley, who, visiting that place soon afterwards, and at the age of eighty-six, preached a sermon composed of words of not more than two syllables. He wrote in his Journal: "I parted with Mr. Wesley, who is very feeble, to see him no more until the resurrection of the just; but the powers of his mind, and his love for his fellow-creatures, were as bright and as ardent as ever."

After the death of Mr. Wesley, Mr. Atmore was removed to the Alnwick circuit, with Michael Emmett, who took to wife the twin-sister of Mrs. Atmore. Mr. Emmett was nearly leaving the Connexion, but intercourse with Mr. Atmore saved him from that course. In order to pacify the society there, Mr. Atmore, having been ordained, proceeded to give the Lord's Supper to the members. He next proceeded to unite with other ordained ministers, in conferring the same privilege on preachers desiring that distinction. For that act he not only reproached himself, but was admonished by the next Conference, and all distinction between ordained and unordained ministers was ordered to cease.

The next removal of Mr. Atmore was to Halifax, in 1793, where he remained two years; and during that period his wife died, who assured him that she would, if permitted, be his guardian angel. In that circuit he witnessed at Greetland one of the most remarkable revivals ever recorded in Methodism, during which seven hundred persons were received into the society in a few months. In that circuit he formed an acquaintance with the Rev. John Fawcett, an eminent dissenting minister and hymn writer. At Halifax he also met with an amiable young lady, a friend of his wife's, Harriet Chadwick, and to her he was married before leaving that locality. She became the mother of all his children. He was next stationed at Bristol, where, in 1795, he became acquainted with good old Captain Thomas Webb, of military preaching notoriety. He was in Bristol during the continuance of the dispute with the trustees, and deeply lamented the paralysing effects of strife and contention for mastery. He was glad to escape from that locality, when the Conference of 1797 located him at London, where he was privileged to preach one of the earliest Methodist sermons in Great Queen Street Chapel, at the time it was purchased. In that chapel, after being rebuilt, he preached, in 1826, one of his latest sermons, when he was so totally blind, that during the sermon, when by an accident all the gas went out, he kept on preaching as though nothing had occurred, and retained the attention of the audience till the gas was relighted.

From London, after two years, he removed to Wednesbury, in the Birmingham circuit, where he began to collect the material for his "Methodist Memorial," which he published in 1801, and which was reprinted in 1871, and is again out of print. In 1802 he visited his endeared friend, the Rev. Christopher Hopper, attended him on his death-bed, received all his valuable Methodist papers, and wrote from them a short life of the aged saint, which was printed the same year. In 1803, he was sent to Wakefield, against the wishes of the people, but at the request of the Conference; he lived down the opposition, and maintained his own dignity and self-respect, whilst the work of the Lord prospered in his hands. In 1804 he preached and published a funeral sermon for the Rev. Thomas Hanson. In 1805 he was appointed to Liverpool, and during the two years of his residence

there, he had to endure the injustice of the loss of his little property, from which he had hitherto derived as much aid as made the itinerancy endurable, and even comfortable. He accepted the heavy trial as part of God's wise discipline. At Liverpool he received his last letter from the venerable John Pawson, the end of a correspondence extending over more than a quarter of a century, and in which the chief events in the history of the Methodism of the period were embodied and discussed in a free and friendly manner.

Mr. Atmore attended the first Methodist Conference held in the town of Sheffield in 1805, and in 1807 he attended the first held in Liverpool, and then he was appointed to the Todmorden circuit, which had belonged to the Colne circuit in his earlier years. There he met and was welcomed by some of the friends he had known in the previous century. After the death of Mr. Pawson, he kept up a friendly correspondence with the Rev. Joseph Pilmoor of America, one of Mr. Wesley's pioneers in that country. In 1807 he prepared and published an edition of Oliver Heywood's "Family Altar," as a means to help those who were nervous in conducting family worship. He himself knew the value and influence of prayer, and desired to give facilities to encourage the exercise of that duty, but with most Methodists extempore prayer becomes a habit.

The next appointment of Mr. Atmore was to Leeds in August, 1809, where he had four colleagues. With the aid of thirty local preachers, they kept up Methodist preaching in more than forty places around the town, and the society numbered more than three thousand members. He had the superintendence of all that agency, which was a heavy responsibility. During 1810 he took great pains to resist the passing of Lord Sidmouth's intolerant Bill against the Dissenters, and made the fullest enquiries as to the origin and object of the measure. He records that the statistics presented to the House of Lords reported the existence in England that year of churches and chapels in the Church of England, 2547, and of chapels and meeting-houses not in the Establishment, 3457, giving the latter a majority of 910. The Church party were enraged on finding that they were in a minority, and to alter that condition of things repression and intolerance were to be resorted to. The Methodists were firm and unanimous in their

resistance; the Bill was withdrawn on the second reading. During his residence in Leeds, Mr. Atmore undertook and accomplished a most important Connexional work for Methodism. Kingswood School was not adequate to meet the educational wants of the sons of Methodist preachers at that period, and a second school had become a necessity. A house at Mansfield, and another at Halifax were both recommended as likely to serve the purpose of a new school, but just before a decision had been come to, an estate at Woodhouse Grove, between Leeds and Bradford, was recommended, and on being examined by three preachers, was so well reported of on 17th August, 1811, that Mr. Atmore purchased the property of Messrs. Teale and Holdforth, for a seminary, and two days afterwards, he signed the deeds and took possession on behalf of the Methodist Connexion. Some thousands of Methodist preachers' sons were educated there, and during a period of seventy years it was used for that purpose. In 1882 it was discontinued as a school or seminary for preachers' sons, and has become a proprietary middle-class school or college for the sons of Methodist families principally. During his residence in Leeds, he prepared and published a new edition of a useful old book, "The Whole Duty of Man," a volume of 444 pages. No sooner was that work out of hand than his ever-busy pen and brain were at work on another neglected book, and in 1813, he published an edition of Dr. Samuel Chandler's "History of Persecution"; to which work he added an account of the persecutions of the early Methodists; also particulars of Lord Sidmouth's Bill of religious repression, and other matters of recent date.

At the Conference of 1811 Mr. Atmore was chosen President of the Conference, and at its close was appointed to Hull, where he found an old, extensive, and flourishing society; but he soon discovered that the crowds who attended the Methodist ministry required more chapel accommodation than existed at that time. Fruitless efforts had been previously made to secure a new chapel. Mr. Atmore called a meeting to reconsider the subject; he took the matter in hand with the purpose of succeeding, got a subscription of £1600 in a few weeks, bought ground in Waltham Street for the chapel; in September, 1812, he laid the foundation stone, on March 26th, 1813, preached a sermon on the ground, which was published soon afterwards, and that capacious and

elegant chapel was opened in 1815. At the close of his presidential year he handed the seals of office to his friend, the Rev. Joseph Entwisle. He remained a second year in Hull, and in August, 1813, he was stationed at Halifax. Mr. Atmore records the pleasing fact that he had the honour of a visit from his beloved friend Dr. Coke at the end of December, 1812; they both took part at the watch-night service in George Yard Chapel, and they opened the new year by going out to beg money in support of the foreign missions. That was the last meeting of the two endeared friends. After Dr. Coke sailed to India, steps were taken for the more systematic support of the missionary operations, and Mr. Atmore attended the preparatory meeting held at Leeds, 5th October, 1813, out of which came the great first public missionary meeting in Methodism, and the formation of the Methodist Foreign Missionary Society. A similar meeting was convened by Mr. Atmore at Halifax, 10th November, and a local society was formed there. Mr. Atmore kept up a frequent correspondence with Dr. Coke, and had letters from him during his voyage out. When the news of his death arrived, Mr. Atmore preached a sermon on the occasion at Halifax, 13th November, 1814. Early in 1815 Mr. Atmore had to mourn the death of his foster-father, Mr. William Lamb, at the age of ninety, and of him he published an interesting memoir in the *Methodist Magazine*, 1815. In the same year, death carried off the mother of Mrs. Atmore, at the age of eighty-two, who had resided with them, and of her Mr. Atmore published an account in the *Methodist Magazine* for 1816. From August, 1815, and for three years, Mr. Atmore travelled in the Salford circuit. In 1815 he published a tract of "Select Portions for the Profitable Reading of the Bible."

Leaving the north-west of England in August, 1818, Mr. Atmore was again appointed to labour in the metropolis, superintending the City Road circuit. Three years later, in 1821, he was transferred to the Great Queen Street, or West London circuit, and, during the first three years of his stay there, he published a volume of "Familiar Discourses on the Lord's Prayer," with two other sermons. Soon afterwards he was afflicted with the total loss of his sight, a loss which those only can fully understand who undergo the trying experience. To Mr. Atmore it was a calamity indeed; but God in His providence sent him

relief some time afterwards; and by undergoing a very painful operation, under the professional skill of Mr. Ware, the occulist, vision was again restored to him, and he had the delight of beholding the light of the sun once more, after a period of more than midnight darkness, day and night. During that terrible experience Mr. Atmore not only continued his preaching when his strength permitted, but maintained a cheerful and even happy state of mind, and unshaken confidence in God.

At the Conference of 1823, Mr. Atmore was removed to Sheffield, where, owing to his previous blindness, he was received with evidence of special kindness and consideration. In June, 1824, he was taken to see Mr. Birks, of Thorpe, who was then in his one hundredth year, and who had a good recollection of events which had taken place ninety years previously. It was to Mr. Atmore a specially enjoyable privilege to converse with a man who remembered the first introduction of Methodism into the town, who remembered the mob pulling down their first meeting-house, and who had lived before Methodism originated. The venerable man spoke of the events of his early life with interest and vivacity, and the best of all was he had not lived in vain, but was enjoying religion, and had a bright prospect of heaven. Mr. Atmore's first year in Sheffield convinced him of the decay of his bodily powers; and at the Conference of 1824, instead of taking an active part in the various committees in which he had served so long and so well, he was obliged to be a quiet spectator of their proceedings, and wrote in his diary: "I am not what I was; my strength is gone. I must learn to submit to the holy will of the all-wise God, whose I am, and whom I serve." His great concern was for his four daughters, for whom he had not been able to make any provision. With the advice of a few friends, a private family hotel was determined upon, and after careful inquiry a suitable house was found in Fountain's Court, Cheapside, London, furnished and opened with a fair prospect of success. The two eldest daughters undertook the responsibility of conducting that experiment. In May, 1825, Mr. Atmore visited the metropolis to see what arrangements had been made, and a deep feeling of gratitude was awakened when he saw a large comfortable house, well furnished, in the very heart of the city of London. The

excitement of that visit was too great for his weak physical condition, and an alarming illness was the result.

It was evident that his itinerant work was done. He was dissuaded from attempting to return to Sheffield, and reluctantly consented to abide in London. As he had strength, he preached in the metropolis on every suitable occasion; at the Conference of 1825 he was obliged to accept the position of a supernumerary. The Conference furnished him with a very affectionate epistle, expressive of their estimation of his services and the kindly feelings they entertained towards him. In relation thereto, he wrote in his diary: "It is no little mercy that I have been enabled so to conduct myself amongst my brethren for nearly forty-five years as to be thought worthy of this public testimony. To God be all the glory." For a few months he was able to preach once on the Sabbath. On 11th December he preached once at Hackney, but the effort was almost too much for him. On the next Lord's Day he preached at Stoke-Newington, and met the classes for tickets; that service terminated his ministrations on earth. The year 1826 opened with an increase of his disease and greater prostration, which continued during the spring and into the month of June, when he said: "I lived to die, but now I die to live. Memory is almost gone, you see I am quite in ruins; but, thank God, He is my portion." In that happy and resigned spirit he lingered to the end of June, and a few minutes after midnight on 1st July, 1826, he peacefully entered into rest, aged sixty-six years. He was interred near Mr. Wesley's grave, at the City Road Chapel, London.

The character of Mr. Atmore is briefly delineated in the Minutes of Conference in these words:—

"In his vocation he laboured faithfully, zealously, and usefully; his piety was sincere, uniform, and fervent; his temper amiable; his friendships cordial, faithful, and constant; his preaching plain, sound, experimental, and practical; so that in the vigour of his youth, as well as in the ripeness of his manhood, he was both popular and useful. He was full of faith and hope and love to the end of his days."

It has been estimated that over six hundred persons were added to the Methodist Society as the result of his ministry. His widow survived him thirty-six years, and died in 1862. Mr. Atmore's portrait appeared twice in the *Methodist Magazine.*

Adam Clarke, A.M., LL.D., F.A.S., &c.

[*Born*, 1760: *Entered the Ministry*, 1782: *Died*, 1832.]

JOHN AND CHARLES WESLEY alone excepted, no man in Methodism has done so much to elevate and purify the moral, social, and intellectual condition of the people as Adam Clarke. Many Methodist preachers have obtained distinction, shown by various kinds of academical degrees, but Adam Clarke exceeded them all, as every kind of diploma which represented learning and scholarship was conferred upon him, unsought by him in every instance. Once, when on a preaching expedition, during his third Presidency of the Conference, visiting in a gentleman's family, the young ladies of the household inquired what diplomas had been conferred upon him. They were all put down in order of dates, and when initialed in the usual way, twenty-two letters were added to his name; that list, then examined, is preserved by the present writer. Apart from diplomas, the works written and published by Adam Clarke, even now, half-a-century after his death, are freely circulated both in England and America, and are ever extending his name and fame. The great work which he undertook and carried on under a Royal Commission, for the English Government from 1808 to 1819, when no scholar in either of our English Universities could be found to undertake the work, made for him a reputation in both Houses of Parliament, amongst the bishops, and in the learned societies of London. Yet, from first to last, none of these

distinctions altered the simplicity of his life and manners, or made him consider himself amongst the people he belonged to anything else than a Methodist preacher. When his work for the Commissioners was completed, and a proposal was made to him that the Government would be willing to recommend him to the archbishop for ordination, and to the king for a vacant bishopric, his answer was, that he should prefer to live and die a Methodist preacher. And yet, at the time this correspondence was being carried on, and which has been kept from the public by his family, the Doctor was undergoing a variety of petty persecutions by a few of the preachers which few men would have borne. The correspondence relating to these matters is preserved by the present writer.

Adam Clarke was the son of the Rev. John Clarke, A.M., and was born in a small Irish village, called Moybeg, near Port Stuart, in the County of Antrim. The place was so insignificant and neglected, that some years afterwards, when visiting the scenes of his childhood, he found both the church and schoolhouse in which he was taught in utter ruin, and no vestige of his birthplace. He was always proud of his ancestry, of their pure and strictly religious character, but it was not till he was just sixty years old, that he found out the full extent of the honour which belonged to him in the long past. In 1821, when searching for documents in Edinburgh for the Royal Commission, he discovered the pedigree of his mother's family right back in an unbroken line to one of the kings of Scotland in the thirteenth century. The pedigree he had copied, and it is preserved by the present writer. His mother was a Miss Maclean of Mull, Scotland, a strict Presbyterian, who went to Ireland about the middle of the last century. Adam was born in the year 1760—so his mother told him—but there exists no church register or family Bible to record the exact date. He had one only brother, Gracy, who was brought up to the medical profession.

At school, for a time, Adam was one of the most dull and slow to learn of all his companions; he was making progress with the Latin Grammar, when he came to a dead stand, tried often to repeat his "*as in presenti*," but failed every time, and had become the jeer of his schoolfellows, when the teacher, wearied out with his failures, said to him

sternly: "Go, sirrah, and don't come again till you know it perfectly; and make haste, or I'll pull your ears as long as our dog Jowler's!" The tone and manner aroused Adam as from a dead slumber; the thought of being a dunce startled him, and "he felt as if something had broken within him." Released from a mental bondage, he soon learned the lesson; and that day wearied and astonished the master by the number of the lessons he said perfectly. His father kept a school of the higher grade, and between school hours cultivated a small farm according to the rules laid down in Virgil's "Georgics," and he got as good crops as any of his neighbours. Adam had to work on the farm. As a school-boy, at the age of nine, he wrote a poem entitled "The Parallel," which shows taste and ingenuity.

At the age of thirteen he learned to dance, and the love of dancing became a passion with him, he could scarcely walk but in measured time, and bore his testimony afterwards that dancing was to him a perverting influence, an unmixed moral evil. He wrote thus about it: "Let those plead for it who will; but I know it to be evil, and that only." He overcame the fascination, and gave himself with ardour to mental cultivation. He read with avidity all the books he could get; he collected a small library of his own, chiefly children's tales and legends, and he tried to stimulate his own naturally timid nature by reading stories of heroes, and invoking the spirit of Hector as described in the Trojan War. Books were to him, as a youth in his teens, his meat and drink, he read them with a greedy relish, as his mind was craving for knowledge. Three of his favourite books were "The Arabian Nights Entertainments," "Æsop's Fables," and "Robinson Crusoe," but he had others of the Jack-the-Giant-Killer type which he valued. From childhood to old age it may be safely affirmed that Adam Clarke was self-taught, and as such, was one of the best examples for any young man to follow who is just entering on life.

Adam Clarke's first home was at Moybeg or Maghera. At about the age of ten or twelve his father removed to Agherton, in the Coleraine circuit. About the year 1777, when Adam was seventeen, he heard the first Methodist sermon preached by John Brettell, a tall man, with long hair, and serious countenance; the service was held in a barn. The impression made by that sermon was deep and lasting,

but it was only the awakening of his mind to perceive the force of truth. The text he remembered: "Behold, I stand at the door and knock," &c. Adam went again and again to the barn; his convictions deepened, until he was in an agony of soul. Thomas Barber came to preach; Adam's father and mother went to hear him, and they invited him home. He soon saw in Adam a hopeful youth,—prayed, read, and talked with him, and before he was eighteen, he entered into the full liberty of the children of God; his conversion was clear, like a sun burst through a dark cloud. Adam at once began to examine the grounds of his faith, and aided by what books he had at home, wrote out for himself all the articles of a creed which accorded with his new light and experience. He had no Methodist books to consult, but the creed he then drew up he found no reason to change or alter during his life of seventy years. His mother joined the newly-formed Methodist society, and Adam went with her to the class meeting, where, he says, he learned more in a week than he had before learned in a month; he understood the preaching better, and got a better knowledge of his own heart from the experience related by the members, and that so endeared the class meeting to him, that long years after he became a preacher, he continued to meet in class, and received his ticket of membership even when he was fifty years old.

The hand of God was upon him,—he felt it, and knew it of a truth; he gave himself to the study of the Scriptures, began to relate his own Christian experience, then to exhort in the cottages around: he had realised the change of heart whilst praying in the open field. During the hours of work on the farm, the transforming influence opened his lips to declare the truth of God's word, and he began to visit from house to house in the villages, asking to read and pray with the people; in that way he went to nine or ten villages in one day, and he stated that he never met with a refusal. Such zeal had not been known before, and the report of it soon reached the ears of Mr. Wesley in England, through another preacher, John Bredin.

Previously to this, Adam had spent some time with Mr. Francis Bennett, a linen merchant of Coleraine, a relative, who intended to make him an apprentice. One day when Mr. Bennett desired Adam to assist him in stretching a piece of linen to make it the length

required, Adam stoutly refused, believing the act to be dishonest, and another of the servants had to take his place. This stern fidelity and honesty, even against strong expostulations, stood him in good stead in after years. Adam had also made progress in learning Latin, Greek, and French, and had studied mathematics; the last secular act he did ere he entered the ministry was to make a small horizontal brass dial for a gentleman's garden. After he became a preacher he engraved two copper plates, one representing King Arthur's tomb, and the other a Latin inscription; both these plates are preserved by the writer of these lines, and in the identical wrapper they were placed in by Adam a century since, endorsed with his own autograph. Before the end of the last century, Adam Clarke had adopted for one of the mottoes of his life: "Seeketh and intermeddleth with all wisdom." He had studied with care, before he was of age, several languages; he was master of Irish, was familiar with agricultural pursuits, a mathematician, had a smattering of alchemy, could engrave accurately on copper,—in a word, was a genius.

Believing in his call to the ministry, John Bredin sent him one day to preach at New Buildings, five miles from Derry, and he would not take any refusal; accordingly, in that village, on 19th June, 1782, Adam Clarke preached his first sermon, from the words, "We know that we are of God, and the whole world lieth in wickedness." That sermon fixed his future career. Those who heard him desired him to come again, and five times he preached there. During the next month he was requested by Mr. Wesley to meet him at Kingswood School, intending to give him the advantage of some training there; but instead of that, owing to the prejudice of the headmaster and his wife, Adam experienced more misery during the thirty-one days of his sojourn there than in all the rest of his life. John Wesley, soon after his arrival, ended his miseries there by sending him to supply the place of another preacher at Bradford, Wiltshire, where he began his itinerant ministry, only three months after he had preached his first sermon in Ireland. He had the look of a boy,—so tall, about six feet, and so thin, some feared the wind would blow him away, and his long red hair flowing over his shoulder; he was often called "the boy preacher"; but he could and did preach, and astonished all that heard him. The Word

was with power, and thirteen young people were converted after one of his early sermons in a village in that circuit. One of those thirteen, Mr. Hartford of Road, converted in 1782, lived to hear Adam Clarke preach in that locality fifty years afterwards, in 1832, and called upon and spoke with the Doctor immediately after the service. Whilst in that circuit, in 1782-83, Adam saw on the wall of his bedroom a Latin sentence from Virgil, to which he wrote a reply, also in Latin; and when next he visited the place he found the senior preacher had written underneath a severe admonition, warning him to let Latin alone. Adam's tender conscience was smitten, and he vowed on his knees he would not again meddle with languages. Four years afterwards, in 1786, Mr. Wesley commended him for sending an English translation of a French sermon, and added these words, "Do not forget anything you have ever learned." Adam thought of his rash vow, asked God's forgiveness, again took to his studies, but ever afterwards regretted the lost ground of those four years. Mr. Wesley was so much pleased with the work of "the boy preacher," in his first circuit, that on 6th August, 1783, before he had travelled a whole year, he was received into full connexion.

The second year of Adam Clarke's itinerant life was spent in the Norwich circuit, where he became acquainted with one of the privileged women preachers of Methodism, who was eminently holy and useful, and lived nearly sixty years afterwards. One of his admirers in Norwich—an artist, but poor—knew not how to thank him for the good he had received under his preaching, but drew his likeness, and presented it to Mr. Clarke, who gave it to his daughter to preserve; and as executor to Dr. Clarke's daughter, that rare portrait, the first ever taken of him, is now in the library of the present writer. During his stay in Norwich he began to correspond with Miss Cooke, of Trowbridge, which correspondence was continued about five years, and ended in marriage in 1788—one of the happiest ever entered upon. The writer preserves Mrs. Clarke's own copy of her letters to Mr. Clarke during the years before marriage, and there are few letters in existence better worthy of publication—but at present none of them have been printed.

Mr. Wesley sent Adam Clarke to Cornwall in 1784, and the year he spent in that part of England was made a blessing to himself and to

many others. He diligently pursued his studies; but preaching was his great delight, and the crowds that flocked to his ministry were so dense that he had to reach the pulpit through an open window, or by passing over the shoulders of the people. One of his converts was Samuel Drew, the celebrated metaphysician, and others who became men of note he admitted as members of the Methodist society. From Cornwall he removed to Plymouth Dock in 1785, and during his residence there he broke his rash vow, and began the study of Hebrew. He was already a good French scholar, and could speak in that language; that led to his removal in 1786 to the Norman Isles, to help Mr. R. C. Brackenbury in establishing Methodism amongst the French people on those islands. Three years he laboured there, and with such marked success that to this day the name of Adam Clarke is remembered in Jersey and Guernsey. He was the first person to introduce Methodism on the island of Alderney.

During the third year of Mr. Clarke's stay on the Norman Isles he was married in the parish church of Trowbridge, Wilts, to Miss Mary Cooke, a lady of remarkable piety, courage, and intelligence. She had been brought up in a good degree of affluence, but in becoming the wife of a Methodist preacher she had to endure many hardships; but in John Wesley's friendship she felt no hesitancy in the choice she made. Worn out with fatigue from constant preaching, and a terrible cough taken through sleeping in a damp bed, Mr. Clarke was seriously ill when stationed at Bristol in 1789. Mr. Wesley thought the Hot Wells might help his recovery; yet having to preach three or four times daily did not give much hope. Under careful nursing he rallied a little, and at the Conference of 1790 it was proposed to send him to Dublin, as a representative of Mr. Wesley. There, from sleeping in a damp house, both he and Mrs. Clarke became seriously ill, and both were near unto death, neither knowing whether the other was living or dead. They were obliged to shorten their stay in Ireland to preserve life, but were there when Mr. Wesley died in London.

In 1791 Mr. Clarke was removed to Manchester. The period was one full of excitement owing to the French Revolution, and he had that amongst other evils to contend against. He remained two years in that circuit, and in 1793 he removed to Liverpool, his colleague being John

Pawson. They had the happiness of seeing the society doubled in numbers during their two years' location there. Mr. Clarke was at the same time ardently pursuing his literary and Biblical studies. His acquirements in these respects were very considerable, but in the places in which he had travelled he had found no adequate sphere for the use of the knowledge he had acquired. This difficulty was removed at the Conference of 1795, when Mr. Clarke was appointed to London. Here he had the highest of his ambition gratified. He had an intense appreciation of the advantages offered in the metropolis for obtaining information, and for properly using it when obtained. From his first acquaintance with London, and on to the end of his life, he could never find words too strong to speak of the advantages it afforded. Once he said, and wrote, that he would prefer one meal per day in a solitary room in London, to the richest fare, and the finest mansion in the country, which excluded him from London.

Into the varied and important duties which devolved upon him on his first residing in London it is not necessary here to enter. He had the superintendence of the whole of the societies of Methodists in that extended circuit, which was about sixty miles round. He had to preach daily, often walk twelve to twenty miles to do so, and then return home as far. Mr. John Buttress became his frequent companion, a volunteer, and they were familiarly designated as Robin Hood and Little John. They now rest close to each other in Mr. Wesley's grave-yard in London. During his first year in London, Joseph Butterworth, Esq., his brother-in-law, and Mrs. Butterworth, a sister of Mrs. Clarke, were both converted on one evening; one through the preaching of Adam, the other through the prayers of Mary Clarke. That was a happy evening for both families. Mr. Butterworth became Mr. Clarke's truest friend, and he it was who undertook the risk of publishing "Clarke's Commentary" fourteen years afterwards. In London Mr. Clarke devoted much time to preparing material for the writing of his "Commentary," but first he undertook and accomplished the task of re-translating from the original languages the whole of the Old and New Testaments. The three years he spent in London were of great service to him in his health and in his literary pursuits. These were followed by three years in Bristol, to which city he was appointed in

1798. In that year he had to bury his beloved father, who had spent his last years in Manchester, where he died. He was not able to visit his father, but the latter sent him his dying blessing. He was interred in the churchyard at Ardwick, Manchester, and ever afterwards, when Adam Clarke passed that church, he invariably took off his hat and carried it in his hand all the length of the churchyard. The years of 1798 and 1799 were times of famine and great scarcity, and although himself with his family living on less than fifty pounds a-year, he taught his children to save part of their daily meals to give to the perishing hundreds who crowded the streets, many of whom the children relieved themselves at the door of their own residence. As a preacher and pastor at Bristol, as elsewhere, he was ever faithful to duty, and broke down his own health by the severe fidelity of his services. He got relief by a tour in Cornwall.

No man could be more kindly treated by friends than was Adam Clarke at Bristol. There he began to study Arabic, and the first book he wanted to help and guide him would cost £40. How was he to get it with his small income? He stated his case to Mr. Ewer, and asked for the loan of that sum. "Yes, Mr. Clarke, twenty times that sum, for twenty times as long, if you wish it," was the generous reply, and with that help Adam Clarke proceeded with his translation of the Bible; without it he must have stopped. He pressed his studies so hard, toiled so continuously, that his health broke down at forty, and he visited London for medical advice, when entire rest from reading, writing, and preaching was the prescribed remedy. He modified the prescription, but kept on with his work, and God helped him in a wonderful manner. In 1801, he returned to Liverpool, where he spent two years; then two years more in Manchester. In the latter city he founded the Philological Society, of which he became the president, and in his honour the Society had his portrait engraved on the Diploma of Membership, as a representative of literature, whilst Mrs. Clarke appears as Mercury, the goddess of wisdom. He himself taught young men Hebrew and Greek in his study, from five to seven o'clock every week-day morning. That society was for the study of languages, and it was the first of ten literary diplomas received by Adam Clarke. The list of these has never been printed; the following is from the

Doctor's own MS. record: "I was elected Member of the Philological Society, 23rd September, 1803; Master of Arts, 19th February, 1807; Doctor of Laws, 7th March, 1808; Fellow of the Antiquarian Society, 5th March, 1813; Member of the New York Historical Society, 18th November, 1817; Member of the Royal Irish Academy, 30th July, 1821; Member of the Geological Society, 4th March, 1823; Member of the Royal Asiatic Society, 1823; Member of the Eclectic Society, 13th January, 1830." None of these distinctions was sought by himself, and some of them were given without asking him for the customary fees of membership and registration. After two years spent in hard toil in Manchester, he was again appointed, in August, 1805, to London, and he resided in the west end of town.

At the Conference of 1807, Adam Clarke was elected President of the Conference, and during that year was made a member of the Committee of the British and Foreign Bible Society, at the same time rendering most important service in preparing Oriental editions of the Bible for printing, and reading and correcting the proofs of the same. After devoting the best of his leisure hours, not required for daily preaching and pastoral work, in thus serving the Bible Society, the Committee voted to him a sum of money as a bare acknowledgment of their great indebtedness to him; but he promptly returned the money, saying that he could not take a penny even for what service he could render to so noble and good a cause. His unselfish generosity embarrassed the Committee, as they could not carry on their Oriental work without his aid; but he declared his willingness to work on without any other pay than that of a good conscience and a sense of doing only his duty. He had then become a Doctor of Laws, and as Dr. Clarke he must be called. According to the laws of Methodism a preacher must remove at the end of three years; and as Dr. Clarke had passed his three years in London, an appeal was made to the Conference to continue his residence in the metropolis to complete their Bibles. The result was, he was continued there from 1808 to 1812, he residing at Harpur Street, Red Lion Square, during those five years; and on August, 1813, he was removed to the City Road House, for a further stay of two years in London. During his second year there he was again, in 1814, elected President of the Conference, and

was at the height of his popularity. He had the satisfaction of knowing that his popularity as a preacher never waned. Crowds ever attended his ministry, and his appeals for money at chapel openings and anniversaries, and on missionary occasions, were responded to with a liberality which surpassed those of all his contemporaries.

Dr. Clarke had a continuous residence in London from August 1805 to August 1815, and that without his own asking. In addition to the important work he did for the Bible Society, he had two other important works in hand at the same time. These were the preparation of a new edition of Rymer's "Fœdera" for the Government, and the publication of his own "Commentary" of the Bible. An appeal was made to the Universities of Oxford and Cambridge to find a person qualified to undertake the reprint of Rymer's "National Records," but no such person could be found there. The lot fell on Adam Clarke; and early in the year 1808, he was summoned to appear before the Royal Commissioners to commence that responsible duty. He tried to evade the office in every possible way, but was unable to escape from it; and the extent of the responsibility no one can understand who has not seen the list of instruments Dr. Clarke had to search out, examine, translate, get printed, and correct. Dr. Clarke's own copy of the list of documents he had to find, examine, translate, and print, with own MS. corrections, is now before the writer of these lines,—a large folio volume, containing thousands of items, enough work for any ordinary mind to grapple with for twenty years. On this work Dr. Clarke was almost constantly occupied for nearly twelve years. Here, as in the case of the Bible Society, Dr. Clarke's disinterested generosity is manifested. After he had been at the work a few years, he gave so great satisfaction that the Commissioners voted him an extra £100 a-year, but he refused it. How many men in England, especially poor Methodist preachers, as they then were, would have refused to receive £100 a-year when voted to them and earned by them? The same spirit led him to decline to wear a bishop's hat and apron when offered, or to receive a bishop's income, which he might have had.

Respecting Dr. Clarke's "Commentary" on the Bible, a long and interesting literary history might be written, but such is not needed. The work was commenced by him before the close of the last century.

When he was appointed librarian of the Surrey Institute in 1808, some of his friends urged him to begin to publish; but it was not till 1809 he took the work seriously in hand. On the appearance of his prospectus, his generous friend William Marriott sent him money to purchase the paper on which to begin writing his notes. He bought the paper and wrote the notes; they occupied such of his hours as he could spare from 1809 to 1825. The original manuscript, covering about thirteen thousand quarto pages of the Doctor's neat, close, and careful writing, are now preserved in the library of the present writer. The small brass machine, by which Dr. Clarke made all his pens during those many years, is preserved with the MS., and with other things used by the Doctor in the same relation. The sale of the "Commentary" was remarkably large; the original agreement made between Mr. Butterworth, the first publisher, and Dr. Clarke, is with the MS., as well as the documents relating to the sale of the copyright to Mr. Tegg. Dr. Clarke was able to distribute amongst his children about £6000 as his reward for writing the "Commentary;" and Dr. Clarke's widow had nearly half that sum, after Dr. Clarke's death, for the sale of the copyright to Mr. Tegg of the new edition of the "Commentary," which is said to be now selling more largely in America than it did even in England.

It is but an act of bare justice to allude to the fact, that Dr. Clarke had to meet and resist the effects of the jealousy and opposition of a few of his brethren in the Methodist Conference. That spirit was so strongly manifested during several years, as to create unrest to Dr. Clarke's mind, and on more than one occasion he was nearly decided to endure the unjust treatment he met with no longer, by resigning his connection with the Conference. There were not half-a-dozen preachers who thus manifested animosity towards the doctor; and his correspondence with the parties alluded to has been preserved, to prove what jealousy even towards a noble and generous man could stoop to. Dr. Clarke preserved that correspondence: and the packet is in the same custody with the MS. of the "Commentary," marked just as it came from Dr. Clarke's family—"Angry Letters." What is known as the "Fly-Sheet Controversy" of 1841-44, dates its origin from the contents of those "Angry Letters," which are of the years 1819, 1823,

and 1828. That a man who had rendered such service to Methodism, and to literature, should have been so treated by ministerial brethren, is simply marvellous. It is well for his opponents that the correspondence alluded to was not published at the time; it would have been only an act of justice to Dr. Clarke and his friends to have done so; but it would have prejudiced many against Methodism, rather than have altered the disposition of his brethren.

When Dr. Clarke's stay in London could no longer be continued, he was stationed again in Manchester; and to show their regard for him, certain of his friends spontaneously subscribed, and bought for him a mansion and an estate near Liverpool, which was named Millbrook, in honour of his Cornish friend Samuel Drew. He removed there in the summer of 1815, and continued his residence between seven and eight years. His appointments by the Conference during those years were, two years for Manchester, and three years each for Liverpool and Salford. During 1822-23, his last year for the Salford circuit, he was chosen the third time President of the Conference, being the first Methodist itinerant preacher on whom that honour had been conferred. Dr. Clarke would have been chosen President a fourth time, but for the small party, with ruling influence in the Conference, previously alluded to. Dr. Clarke did not covet office, he did not desire it; he refused it whenever he could; and on one occasion he had to be carried into the presidential chair, even after he had been elected thereto. During his residence at Millbrook, he had to educate two Buddhist priests; they both became Christians, were baptised, and went back to Ceylon happy men, and brought up their children Christians. The son of one of the priests was a clergyman in England in 1848, and visited the writer. Previous to leaving his beautiful home near Liverpool, Dr. Clarke had to pay occasional visits to London to preach; and during those visits he was honoured by three invitations to visit and dine with H.R.H. the Duke of Sussex; the Duke afterwards twice visited Dr. Clarke at his own home.

At the Conference of 1822, when Dr. Clarke presided, the subject of Missions was considered at some length, and the destitute condition of the Shetland Isles was specially dwelt upon. So deeply was Dr. Clarke concerned at the painful report he heard, that he begged for

two missionaries to be appointed at once, and he generously undertook the responsibility of providing for their maintenance. The two missionaries went out,—Samuel Dunn and John Raby,—and their labours on the Islands were attended with so much blessing, that in a short time, owing to the financial help collected by Dr. Clarke in England, several chapels were built, and opened free of debt. Dr. Clarke twice visited the Shetlanders, to see their condition. The mission prospered abundantly, and for ten years Dr. Clarke was alone responsible for sustaining the work. This he continued till his death, when it became necessary for the Methodist Conference to take charge of the mission. Samuel Dunn remained a true friend to that Mission for nearly sixty years; and as the last surviving trustee of all the chapels there, he resigned his trust into the hands of Dr. Jobson, who received it for the Conference, only about two years before he died.

Dr. Adam Clarke occupies an unique position in Methodism. For many years he dwelt in a mansion of his own in Lancashire, and leaving that, he purchased another mansion, called Haydon Hall, Pinner, near Windsor, where he spent his remaining days on earth. He built his own fortune by his untiring industry, and lived to reap some of the reward of his great labour. He was never weary in well-doing; and although God gave him much valuable property, he never forgot his own sense of stewardship. He had no sooner gained possession of Haydon Hall, than he erected a Methodist chapel on his estate, and began to hold Methodist services there. The Doctor's life was not always smooth as oil. In 1827, he was returning home from London in his own carriage, when the horse took fright, the carriage was overturned, and the Doctor's life was in great peril. A little later, on his way to Cornwall, he had the rheumatic fever at Bristol. On both occasions his speedy recovery was remarkable. The repeated calls for special sermons, and the large collections he always secured, kept him constantly on the move, making appeals.

During his several visits to his native land, Ireland, he had been deeply impressed with the low moral condition of the people, and the almost utter absence of education, in large Protestant districts in the North. He made an appeal to one of his friends, Miss Birch, and proposed to found one or more mission schools, where education and

the Gospel should go hand in hand. Inquiries were instituted, the reports received by Dr. Clarke became the basis of his appeals for money, and £400 was soon at his disposal, with which to establish schools. In the spring of 1831, accordingly, Dr. Clarke visited Ireland, traversed some wide districts to find the most destitute, found one school of seventy-five boys and girls mixed, all bare-footed, and otherwise not much better clad. During his stay in that country, he began several new schools, ascertained that the teachers were of the right kind, guaranteed their support for a year, and promised further assistance. He selected the part of the country where he was born, to begin the reformation, and saw four schools opened in the County of Antrim, and two in that of Londonderry, within the Coleraine Methodist circuit, in which he had himself fifty years before preached his first sermon. He spent two months in travelling in those destitute parts of Ireland, prosecuting his benevolent labours, preaching to the people, young and old, on every suitable occasion. Even that spontaneous and benevolent work, which he originated and supported, caused Dr. Clarke much pain, owing to the opposition he met with from the jealous brethren before-named, to whom nothing seemed acceptable that had not first received their sanction. Those petty official jealousies did not hinder the work, but they pained the minds of both workers and givers. Dr. Clarke again visited Ireland, to direct the working of the schools; and although more than seventy years of age, he had apparently the buoyancy of youth in his work.

At the Conference of 1831, against his wish and will, he was made a supernumerary, by desire of Dr. Bunting, though others were made to appear as the real actors. Into that painful business it is not desirable to enter, but documents exist, not of the most brotherly character. Dr. Clarke submitted to the injustice; but it was not long to continue, for God had other work to do for the veteran philanthropist and scholar. Whilst those petty insults were offered to Dr. Clarke, he was again invited to visit the Duke of Sussex; and also was most urgently pressed to visit America, where great honours awaited him; but his age and feeble health prevented his doing more than thanking his United States friends for their kind intentions. He was urged to attend the Liverpool Conference, in July, 1832, and went. Whilst there, as if

foreseeing the immediate future, he made over his Shetland missions and his Irish schools to the care of the Conference. He then preached for the last time before the Conference, and returned to London. Soon afterwards, he paid a visit to his son, the Rev. Joseph Butterworth Bulmer Clarke, in the west of England; there he was in very feeble health, but he preached once, and that was his last sermon on earth. He returned to London, visited his two sons and his daughters, at their home. On Saturday, 25th August, he visited his friend, George Hobbes of Bayswater, intending to preach at that place on Sunday; but an attack of cholera arrested him, and it was so severe, it closed his career on earth, on that Sabbath evening, 26th August, 1832, at the age of seventy-two. Dr. Clarke was interred in a brick vault, adjoining that in which rests his friend, John Wesley. Ten years afterwards, Dr. Clarke's daughter, Mary Ann, took the writer to see the room in which her father died. It had not been altered from the day of his death.

The miscellaneous works of Dr. Clarke are comprised in thirteen volumes, with engravings. The writer has collected thirteen different Memoirs of Dr. Clarke, and sixty portraits of him.

The following inscription is on a marble tablet, placed within the altar rails of City Road Chapel, London. It has an ornamental pediment, on the centre of which is an eagle, an emblem of greatness, with two rolls, partly open, one written in Greek, the other in Hebrew:—

In Memory of
ADAM CLARKE, LL.D., F.A.S., &c.,
A man of remarkable mental vigour,
Of almost unparalleled industry, and of extensive and varied learning;
A Christian of deep and steadfast piety,
Firmly attached to the essential doctrines and discipline of Wesleyan Methodism,
A Preacher eminently evangelical,
Popular and useful.
For more than half-a-century "his praise is in all the Churches."
Natus circiter, 1760: Obiit, 1832.

Richard Watson.

[*Born*, 1781; *Entered the Ministry*, 1796; *Died*, 1833.]

THE county of Lincoln has been a contributor to Methodism in several ways. The Founders of Methodism were born in that county, and some of its most distinguished preachers have come from there; one of the earliest of these was Richard Watson. There has been but one preacher of that name in the Methodist itinerancy, and his simple unadorned name stands on the Connexional Minutes without any diplomatic title, though fully worthy of the highest; but it is beautiful in its simplicity, and no merely human title could add any lustre to it; his name and memory will be remembered for his pure and eminently practical and useful life.

Richard Watson was the son of a saddler, and was born at Barton-on-Humber, 22nd February, 1781. His father was proud of his boy, who, in childhood, gave indications of more than ordinary intelligence and seriousness, and was indulged with a classical education. To facilitate his training, his father removed to Lincoln in 1789, and the boy appreciated the advantages offered by a residence in a cathedral city. At the age of fourteen, in 1795, he was apprenticed to a joiner and builder, and soon gave evidence of skill and genius which would have raised him to eminence in his handicraft. During the first year of his business life he grew so rapidly, that at fifteen he stood six feet high, and as thin as he could be; but he had a delicate constitution,

which was not helped by his rapid growth. The same year was memorable for his conversion, which was clear and manifest. No sooner had he entered on his new religious experience, than his views of life entirely changed; he became as serious and earnest in his religious duties as he had been diligent in business and school life. He entered very heartily into the services of Methodism when he had joined the society, and though only fifteen years old, his gift in prayer was a surprise to all who heard him. He soon after began to exhort, and his words were so solemn, so serious, and so earnest, it was evident how his mind was bent; this his master soon discovered, and most honourably, before he had been apprenticed a year, released him from the duties of trade, that he might devote himself to literary culture and religious exercises.

Richard was only fifteen when he was taken to a village seven miles from Lincoln, and there preached his first sermon early in the year 1796. The effect was marvellous. A tall,—very tall, thin boy,—of tender years, preached such a first sermon that the people urged him to come again, and that soon; and he did: but the people were too numerous to get into any cottage, so he had to preach out of doors. He was making a terrible inroad on the devil's preserves, and opposition set in strong. He was assailed with rotten eggs and refuse of various kinds; strong and wicked men backed their younger companions; and even Richard Watson's own uncle, a farmer, urged on the fray by shouting, "Pelt him well, lads, my nephew can stand fire." God soon found him a better sphere. For his own protection, however, he took out a license to preach, which showed his prudence and his resolution to persevere. The Methodist preacher at Newark, Thomas Cooper, not being well enough to take his circuit appointments, the young stripling was sent early in 1796 to supply his place, which he did till the Conference. Soon after Conference, Mr. Cooper, who had been removed to Ashby-de-la-Zouch, was again unable to take his circuit work, and again Mr. Watson was sent to do his work, which he continued to do till the Conference of 1797, when Mr. Watson's name was entered on the Minutes, on trial, as having travelled one year. He was the only Methodist preacher who had begun his itinerancy at the early age of sixteen years. His apprenticeship, his conversion, joining the

Methodist society, beginning to preach, and his entering on the itinerancy as a preacher, occupied only a few months. His youth, his being so tall, and the ability which he manifested, opened his way to a kind of popularity which, however flattering, was not the best thing for one so entirely inexperienced in the new kind of life on which he had entered.

At the Conference of 1797, Mr. Watson was stationed as the second preacher at Castle Donington. In 1798 he was removed to Leicester, under Jonathan Edmondson, and in 1799 he was stationed at Derby as the third preacher, under Mr. Shelmerdine and Mr. Seckerson. At the Conference of 1800, he was then under twenty years old, but he had passed his four years of probation with satisfaction, so he was received into full connexion, and that year he was stationed under George Sargent, at Hinckley. For a young man of his mental temperament, the times he was then living in were most unfavourable. The Methodist societies had long been agitated by the question of the Sacraments, and on other points of church order and discipline; and for want of a little fostering care, and the guiding hand of experience,—his own range of reading up to that time having been very limited,—before he came of age, although he had been received into full connexion as a preacher, he suddenly and voluntarily left the Methodist ministry and the society, and resolved to enter into business before the end of 1800. He afterwards, and often, called that the day of his folly. His next step was to marry, and happily he found a lady for his wife in every way suitable for him then, and also for the altered experience they both had to pass through for many years. He soon saw his folly, but was long before he could see a way open to get into the right way. He joined the Methodist New Connexion, which was then only three years old, became a local preacher amongst them, and employed his pen in writing for the press. For a considerable time his mind was painfully exercised by both doctrinal and political difficulties, which he did not then fully understand. He was at times almost like a ship without a rudder. His occasional sermons in New Connexion chapels had awakened interest in him, and he was employed as a supply, first at Nottingham, then at Stockport, with great satisfaction.

At the Whitsuntide Conference of the New Connexion, 1804, his

name was received as a minister on trial, and as having travelled one year, and he was stationed at Manchester as a regular itinerant preacher. He remained there two years. At the Conference of 1806 he was removed to Liverpool, and for three years he gathered as large congregations to hear him as their chapels could accommodate. In 1809 his health gave way, and he had to remain in Liverpool as a supernumerary for one year. Recovering his strength, in 1810, he was stationed at Manchester. The two large towns in which he had preached for eight years supplied him with fairly large congregations. The Conference appreciated his gifts and ability, and had appointed him one year a member of the Annual Committee, and three years he was chosen Secretary of Conference. The best that could be done was done to show how much his services were appreciated by the Connexion he had been serving. Two of the sermons preached amongst them were published. These did not relieve his anxiety, nor furnish him with such a sphere of usefulness as he desired; and he had to decide on retiring from that body, as voluntarily and almost as suddenly, as he had united with them. In 1811 he left the New Connexion ministry and Society, from a conviction he could not well resist; but he ever after held the ministers and officers of that body in grateful esteem, and welcomed them to his house.

He went home one day, and said to Mrs. Watson, they must go and join the Methodist Society, go to class, and receive their quarterly ticket from the preacher as other members. That might be a little humiliating to a man, and a popular preacher, who had been three times Secretary of a Methodist Conference. He joined the class of Mr. John Jones, at Liverpool, the Rev. John Gaulter gave him his ticket of re-admission to membership, and the Rev. Joseph Entwisle had his first interview with Mr. Watson, to receive his name as a local preacher in the Methodist body. He remained in that position till the District Meeting in May, 1812, when it was resolved to recommend him as an itinerant preacher once more in the Methodist Connexion. He was welcomed heartily by some leading preachers, but others as strongly opposed his being received again. The wiser course prevailed—wiser both for Mr. Watson and for Methodism; but it could not be foreseen how valuable his services would be.

The part which Mr. Entwisle took in securing Mr. Watson's return to the Methodist itinerancy was to him a source of the liveliest pleasure, and his appointment, in 1812, to the Wakefield circuit, under the Rev. James Buckley, was one of great blessing, as it afterwards proved. He was associated with Mr. Buckley for two years, during which period he was often in companionship with some of the most eminent preachers in Methodism, especially the Rev. Jabez Bunting, who was then taking a prominent place in the Connexion as one of the most able advocates of the foreign missionary cause, which assumed a more settled and enduring position during Mr. Watson's residence in the Wakefield circuit. Mr. Bunting readily perceived the prominent points of Mr. Watson's character as a preacher, speaker, and advocate, and had Mr. Watson's name entered as one of the foremost advocates of the new religious enterprise. Mr. Watson took a leading part in the formation of the Wesleyan Missionary Society; and not only as one of its founders, but as one of its ablest secretaries and organisers, his name will ever be one of the brightest on the roll of officers in that invaluable institution. In the first circuit Richard Watson travelled, after his return to the parent Society, he was made to occupy a most prominent place, and thereby secured for himself that recognition amongst his brethren for which his eminent talents so fully qualified him. His genius, his piety, and his intellect were kept in full exercise, and he was not slow in accepting all the responsibilities put upon him.

The West Riding of Yorkshire was the best place which could then be found, as the test ground for a mind and heart like Richard Watson's; and the Conference of 1814 did wisely by locating him that year at Hull, where he remained two years. From 1813 to 1816, Jabez Bunting and Richard Watson were near enough neighbours to be frequently in each other's company, and Mr. Bunting took especial interest in promoting the best interests of Mr. Watson in every way possible. They were nearly of the same age, and each had high aspirations in their holy calling. During that period, Mr. Bunting secured an important change in the selection of the Legal Hundred of the Conference, by a resolution which enabled the Conference to fill up one vacancy in every four, by the nomination of a preacher of only fourteen years' standing, and Mr. Bunting was the first preacher so

nominated. During Mr. Watson's stay in Hull, he took the most lively interest in the formation of branch missionary societies in that locality, which led to his being noticed by other leading ministers in the Conference; and in 1816 he was called to the metropolis as one of the preachers of the first London circuit. Before leaving Yorkshire, he preached a sermon on the "Thanksgiving Day for the Restoration of Peace"; it was published in Leeds, in 1814, and eagerly bought and read; it made for him many friends, where he had been neither seen or heard.

A mind like that of Mr. Watson's soon found ready admirers in London, and the largest chapels in Methodism were often not large enough to hold the congregations which gathered to hear him. In preaching special anniversary or missionary sermons, this was usually the case. He found in the metropolis just the sphere of duty which accorded with his own aspirations, but he often found that the strain upon his fragile constitution was much greater than he could with comfort endure; still he shrunk not from the heavy responsibilities he had undertaken, and after spending two most laborious years at the City Road circuit, it was no occasion of surprise that the London Methodists at the West End should obtain his appointment amongst them. Here, for three years—1818, 1819, 1820—he was located, and there he found friends and congregations exactly to his mind. He took deep interest in the various benevolent enterprises in the metropolis; but the Foreign Missions of Methodism had for him a particular charm and delight. He threw all the force of his refined intellect, and deep sincere piety, into the advocacy of that noble cause, and some of the climaxes which he reached in pleading for the down-trodden and oppressed heathen nations, especially the slaves, were never surpassed for their force, directness, eloquence, and impressiveness, either in the senate or the pulpit. There are still living those who listened to his sermons and speeches sixty years ago, who affirm that in these points he has had no superior.

Early in the year 1821, the venerable Joseph Benson died in London. To take his place as Connexional Editor in Methodism, the Rev. Jabez Bunting was appointed; to take Mr. Bunting's place at the Wesleyan Mission House, in Hatton Garden, Richard Watson was

chosen, and even before the Conference of 1821 could appoint him to the office of Missionary Secretary, he was almost daily at the Mission House (which was then near his residence), rendering service of the utmost importance, in carrying out the varied agencies belonging to that organisation. For six years he devoted all his time and energy in forwarding the interests of that Society. It will not be possible here to do adequate justice to the extent, variety, and value of Mr. Watson's services, in his letters to the missionaries abroad, in helping, guiding, and counselling them in their numerous trials. He was equally at home with his pen in drawing up the rules and regulations which are now the basis of the Society's operations, in defending the missionaries when assailed by evil and designing men who sought their discomfiture or overthrow, and particularly in preparing for several years the Annual Reports of the work done by the Society's agents in all the stations then occupied. The clear and masterly statements of facts which came from the pen of Mr. Watson, make his reports interesting reading even at the present time. They are valuable and important historical documents. In 1826, the last of the six years of Mr. Watson's official life, the Conference elected him to the presidency, thereby placing in his hands the direction of the affairs of the entire Connexion.

Taking a brief retrospect, we find that Richard Watson had the distinguished honour of preaching the first official anniversary sermon on behalf of the Missionary Society, in City Road Chapel, London, in 1816. Since then, the preachers at that anniversary have included many of the most talented and pious men Methodism has known. In 1819, Mr. Watson again preached one of the annual sermons in London; and again, in 1824, he did the same service On the latter occasion, the text was, "Honour all men," 1 Pet. ii. 17; a member of Parliament, who heard the sermon, said of it to Mr. Butterworth, Treasurer of the Society: "That sermon was the greatest display of intellectual strength in a public speaker I have ever heard; an extempore address of two hours' length, delivered with unabated energy and feeling." The sermon was printed, and soon reached a fourth edition. In 1828, Mr. Watson again preached one of the missionary anniversary sermons in London. In 1826, on the death of Joseph Butterworth, Esq., M.P.,

the first Treasurer of the Missionary Society, who was interred under City Road Chapel, Mr. Watson preached there a sermon on the occasion, which was afterwards printed.

Not on Sundays only, but frequently on the week-days, Mr. Watson occupied the pulpit of City Road Chapel, and he always drew an appreciative audience. During one year he gave a series of expository sermons on the Epistle to the Romans, which were so instructive and clear, that many desired their publication; but the preacher, whilst he found time to think them out fully, had not time to write them out. He took much delight in visiting some of the families attending his ministry, and seeing on many occasions the deep interest taken by the young people, not only in the sermons he had preached, but in the conversations they elicited at the domestic fire-side, he discovered how possible it was to fix the attention of young people on Scripture subjects; he therefore devoted what spare time he could to writing a work for their special benefit, which he published in April, 1830, with the title, "Conversations for the Young; designed to promote the Profitable Reading of the Holy Scriptures." It extended to 442 pages, and was sold at six shillings in plain cloth; but it reached a second edition the same year, showing that it met and supplied a want. He had previously written and published his "Theological Institutes"—a compendium of Christian theology, so clear, well-defined, and comprehensive, that it was soon afterwards adopted as a standard text-book on Methodist theology. So entirely does it meet the necessities of all sections of the Methodist family, that it has since become the authorised-text book in theology of all the English branches of Methodism, and it has been adopted to fill a similar position amongst the Methodists in America, Canada, Australia, and elsewhere. "Watson's Theological Institutes" is now one of the best-known books to all theological students, and there are very few young clergymen in the universities who use that work, in preparing for their examinations in that subject, but pass with credit and satisfaction, although the source whence their information has been obtained may not be known to the examiners; for the purpose named it is a more helpful work than those used in the Church of England. The information classified in the "Institutes," Mr. Watson prepared as a

"Theological Dictionary," by which, in one alphabet, the entire scope of theology and much of Church history is made easily accessible to the ordinary reader. To have lived to be author of the three works named, the "Institutes," the "Dictionary," and "Conversations for the Young," is sufficient for the lifetime of any man. Few works of any author will live longer in the Church of Christ, or do more service, than those by Mr. Watson.

At the end of the year of his presidency, Mr. Watson's health was much broken by hard toil in the pulpit, by coach travelling, and by hard study. He gladly escaped from the heavy duties of the metropolis, and in 1827 was stationed in Manchester, where he had many friends. Manchester then was not the smoky place it now is; steam power was not so prevalent, and the place was a comparatively quiet retreat; but Mr. Watson would have preferred a location even more retired. He remained two years in that town, and then returned to London. At the Conference of 1828, the Methodist societies were greatly agitated, in the North particularly, by what was know then as the Leeds Organ Question. The unrest amongst the people was wide-spread, and Mr. Watson yielded to the request of Conference to write the Annual Address to the Societies, and to try to allay the disquietude which prevailed. The duty he performed admirably; but that kind of writing did not harmonise with the mind of Mr. Watson; his desire was to eschew strife in any form. His pen was occupied on another occasion of strife, in reference to the Southwark society; he wrote with the mind of a giant, and the pen of a master of argument.

The Conference of 1829 re-appointed Mr. Watson to London, and from that city he removed no more. In all the duties of the work, surrounded by hosts of endeared friends, he entered with as much earnestness and determination as his very feeble body would permit. His congregations were largely composed of persons of high culture and intellectual taste. Though esteemed in polite society as one of the most accomplished men of the day, yet his humility and piety never shone brighter than during the time of his greatest popularity. His great physical prostration added to the tenderness of his spirit, and often intensified his appeals from the pulpit. He remained three years resident in the City Road circuit; but, in 1831, he found it

necessary to remove from the noise and excitement of Mr. Wesley's house, and took up his residence in Myddelton Square, Pontonville. During that year, the cholera broke out in Sunderland, and it soon spread over the land, and cast a gloom into thousands of homes. Mr. Watson appointed a day of special prayer on the occasion, and the prayer which Mr. Watson offered at the noon-day service was really an inspiration from heaven; it was a time of the deepest solemnity and impressiveness, and was long remembered by those who were present. In August, 1832, the Conference again took Mr. Watson from circuit work, and re-appointed him one of the Missionary Secretaries; his residence was not far distant from the Mission House, No. 77 Hatton Garden, Holborn. His last address to the City Road congregation was delivered one Sunday evening in August; it was not a sermon, but an apostolic commendation of himself and his hearers to God. The Rev. Thomas Jackson has preserved, in his "Recollections," a very touching account of the service.

From the Conference of 1832, Mr. Watson devoted the whole of what little strength he had, to the solemn and important work of missions. He seemed conscious that his earthly pilgrimage was nearly ended; his piety intensified, and he became eminently spiritually-minded, and exhibited the fruits of the Spirit in his daily conversations and letters to the missionaries. It was not long before it became manifest that his power for active work was exhausted, and although only in the prime of life, yet he gave evidence of the most ripe religious experience, and at the same time of the deepest humility. When unable longer to leave his home, loving friends visited him there, and the conversations he had with them in the intervals of paroxysms of pain were indicative of his heaven-filled mind. The world had lost all charm for him, but he had a heaven within and around him. Death was to him no foe; his mind was clear, although his strength was gone; his faculties were in their prime, and he was meditating plans of usefulness in the Church; but he was cheered by the glorious hope and Christian assurance of perfect bliss after death. Over death his triumph was complete. He said to a friend, "I am a poor, vile worm; but then the worm is permitted to crawl out of the earth into the garden of the Lord, when—

'I shall behold His face, I shall His power adore;
And sing the wonders of His grace—for evermore.'"

Such was his confidence at the end of his too brief earthly pilgrimage. His conflict with death was protracted; his strong mind and weak body were unequally matched; but his spirit triumphed over his feebleness, and his triumph was glorious. He ended his noble and useful life in Myddelton Square, London, 8th January, 1833, at the early age of fifty-one years. He was interred in the graveyard behind City Road Chapel, near Dr. Clarke and Mr. Wesley. A handsome marble pillar, suitably inscribed, is erected to his memory in the Chapel. Funeral sermons were preached for him in many chapels; and when he was gone, the Methodist Connexion found how great was the loss they had sustained by his death. Within six months, Dr. Adam Clarke, Richard Watson, and John James, another of the Missionary Secretaries, were all called suddenly from labour to rest.

Richard Watson's dignified form and countenance were striking expressions of his intellectual greatness. He had a profound acquaintance with the Bible, and his convictions of its truth were deep and intense. He was in doctrine an orthodox Trinitarian and an Evangelical Arminian; his mind was intensely spiritual; he was of devotional habits, and most conscientious in the use of his time. Amongst his characteristics were disinterestedness, zeal, philanthropy, and perseverance. He acknowledged having yielded his own freedom of will to the utmost commands of those in office in the Connexion, as the penalty of his return to the Connexion. In conversation he never failed to instruct and charm those he met; and to those in whom he could confide in friendship he was a friend indeed. His portrait appeared twice in the *Methodist Magazine;* but it does not convey any adequate idea of the man, as compared with the portrait which forms the frontispiece to his "Life" by the Rev. Thomas Jackson. His "Life" of John Wesley has been a standard book in Methodism ever since it was published in 1831. For his collected works, published in twelve volumes, the Wesleyan Book Committee gave Mrs. Watson £2000. Mr. Watson's works have contributed largely to raise the tone of Methodist literature to a much higher standard than it had ever reached before.

Jabez Bunting, M.A., D.D.

[*Born*, 1779 : *Entered the Ministry*, 1799 : *Died*, 1858.]

THERE lived in Manchester, in the year 1778, one named William Bunting, who was a tailor, "tall, thin, pale-faced, and bald." Residing at Moneyash, Derbyshire, was a comely female, named Mary Redfern, who had been a servant in the family of Mr. Brocklehurst, where she had waited on John Wesley, when he sojourned there. About that time she had heard a Methodist preacher, named Richard Boardman, preach in the open air, from the words—"And Jabez was more honourable than his brethren; and his mother called his name Jabez, saying, Because I bare him with sorrow. And Jabez called on the God of Israel," &c. Under that sermon, Mary Redfern was convinced of sin, and soon afterwards was converted; and following that was her marriage with William Bunting, who resided in Newton Lane, Manchester, where their first child was born, 13th May, 1779, and was baptised in the Collegiate Church in that city. Remembering the sermon preached by the missionary, then in America, they called his name Jabez. Soon afterwards, the happy mother took her babe with her to Oldham Street Chapel, and presented him to Mr. Wesley, who devoutly blessed him. The child grew, and whenever Mr. Wesley visited Manchester, he went to hear him, and also watched his departure, after the early morning service, on his accustomed journeys. How little did that boy think, in 1790, when he last saw the apostolic Wesley,

that in a few years' time he would himself be an itinerant preacher, and living in Mr. Wesley's own house in London, and sleeping in the bed on which Wesley died. Such was the result of the lapse of not many years. Before that was accomplished, the remaining portion of the missionary's text had to be realised, namely: "And Jabez called on the God of Israel, saying, Oh that Thou wouldest bless me indeed, and enlarge my coast, and that Thine hand might be with me, and that Thou wouldest keep me from evil, that it may not grieve me! And God granted him that which he requested" (1 Chron. iv. 9, 10). Had the text been chosen on purpose, to meet all the after circumstances, it could not have been more appropriate or more appreciated.

The mother of Jabez was a lively, zealous Methodist of the old school—those who worshipped regularly in the church on all suitable occasions. She brought up her boy with much care and prayer, and having dedicated him to God, sought by a good education in the best schools then available, to prepare the child for a really useful career. The boy kept notes of his school life; names Mr. Marchant, Mr. Hartley, Mr. Clark, the Rev. T. Broadhurst, and the Rev. John Pope, as his successive teachers; and records that in 1791, he went through arithmetic, algebra, geometry, mensuration, conic sections, and Latin; and in 1792 he began the study of geography, French, and Greek. A fair start, for a boy of thirteen, the son of a tailor. All honour to the parents who spared the money, sufficient for so good a purpose. What a rich harvest it yielded! As a school-boy, Jabez thought he should be a preacher, and in his leisure hours he would gather his sisters around him in a garret, put on one of his father's shirts for a surplice, and read the Liturgy very devoutly.

Before the boy left school, Joseph Benson was stationed at Manchester, as the Methodist preacher at Oldham Street, and young Jabez attended his ministry. Benson was a pale and slender man, of great earnestness, and he had the power of fixing the attention of his audience. His voice was feeble and shrill, his gesture uncouth, even grotesque; but he had the happy art of going about his work of saving souls, in a business-like manner. Under his preaching, Jabez Bunting, when not much over twelve years old, was savingly converted to God, and he made no hesitation in calling Mr. Benson his spiritual father. See here,

again, how divine Providence works. Just thirty years afterwards, Joseph Benson and Jabez Bunting were working together in London as preachers. Mr. Benson, who had for seventeen years been the Resident Editor of the Methodist Connexion, died at a ripe old age, and his spiritual child, Jabez Bunting, was appointed his successor. How little did either foresee all this in 1791. After his conversion, he did not at once join the Society, but he was soon led to decision on that point, boy though he was, by a simple incident. When Mr. Mather came to Manchester, he was a more strict disciplinarian than Mr. Benson, and required all who attended the love-feast to show their quarterly ticket. Mary Bunting went with her boy, but as he had no ticket, he was not allowed to enter; and his mother's admonition afterwards, added to the stings of conscience which seemed to say, "Shut out," brought him to decision. In referring to that period, on after occasions, he said, "Many have attributed their conversion to attending a love-feast; I attribute mine to being shut out of one"; and consequently he was admitted to membership soon afterwards, and so had his own ticket of admission in future.

In 1795, he was taken by Dr. Thomas Percival, an eminent physician, as assistant and amanuensis; with him he remained four years. In 1796, he founded a Society for the Acquirement of Religious Knowledge for the Young Men of Methodism. Jabez Bunting was its Secretary, and there he first read and expounded a chapter in the Bible. The members formed a band of prayer leaders. In 1797 his father died, but his mother was his helper. In 1798, he preached his first sermon in the open air, at the door of a mechanic named James Ashcroft. He began to collect and study all the tracts published about the disputes in Methodism, between 1795 and 1798.

Aided and encouraged by his patron and friend, Dr. Percival, he was improving his mind diligently, and became useful in the Methodist Society. Religiously and intellectually, the information he gained whilst under Dr. Percival's tuition as a medical student, laid the foundation of that distinguished service which under God he was soon to enter upon in Methodism. At the age of nineteen, the idea of entering the ministry was much pressed on his mind; he considered the subject carefully, and in August, 1798, he wrote out his nine reasons for and

against his becoming a preacher. At length he began to preach in earnest. His trial sermon was delivered in a band-room, and some of his own relatives heard it, in April of 1799; and in that month he took out a licence to preach at the Salford Quarter Session, at that time a very necessary precaution and protection. He preached fourteen times between April and August, and in the latter month he was received as itinerant preacher in Methodism, and appointed to the Salford circuit, near his home, having John Gaulter for his superintendent. His orderly mind was manifested in little as well as greater things. He preserved the first circuit plan on which his name appeared; and it was found, after his death, that he had preserved all his plans in order during a continuous ministry of nearly sixty years. In his first circuit he stood upon his rights as a preacher, although called by a lay-officer, "That proud son of Adam, Jabez Bunting." He preached 650 sermons in two years, in his first circuit.

In 1800 he received a kindly-written note, with a bank note, from Dr. Percival, to buy books. During the same year he was much encouraged by letters from his friend, Mr. Gaulter. He remained two years at Salford, and in 1801 removed to Macclesfield, where he became acquainted with the clergyman there, the Rev. Melville Horne, and with the organist of his church, Mr. Maclardie—whose daughter Sarah, pious and accomplished, some time afterwards became Mrs. Jabez Bunting. Even after his marriage, Mr. Bunting allowed his widowed mother half his own income towards her maintenance. In 1803, having been received into full connexion, he was sent to reside in London, where he soon became acquainted with some of the distinguished ministers and laymen in the metropolis. The years 1803 and 1804 were used by Mr. Bunting in acquiring knowledge of the most practical character. He was in preaching labours most abundant. In January, 1804, he married Miss Maclardie, in Prestbury Parish Church, near Macclesfield, and on the same evening he preached at Derby on his way to London. During the year 1804, he was set seriously to work on the official documents of the Methodist Connexion. The Book-room accounts and the missionary accounts, owing to Dr. Coke's constant travelling, had got into an inextricable maze, and the difficulty of getting them out of their tangle was entrusted to the Rev. Robert Lomas, who selected as his

assistant the young preacher, Jabez Bunting. In prosecuting that work, Mr. Bunting had to write "acres of figures"; but success followed, though it required many weary months of hard and close application. System was established, and following that came the formation of the Committee for Guarding the Privileges of the Methodists; Mr. Bunting also improved the financial policy of the Connexion by having lay-treasurers appointed in union with ministers. During the year 1804 he assisted in establishing the *Eclectic Review*, and in originating the Lancasterian System of Education. He also approved of triennial appointments of preachers to the same circuit whenever possible. In 1805, on his way to Deptford to preach, he was seized by the press-gang for royal service, and kept prisoner some hours; but on showing his licence as a preacher he was released. Having completed the special work in London he had to perform, he resumed his studies at the Conference of 1805 with a greatly enlarged experience.

The fourth circuit of Mr. Bunting was Manchester, to which he removed in August, 1805. But his true friend, Dr. Percival, was gone; he died in 1804, and appointed Mr. Bunting one of his executors. In November of 1805, his eldest son was born, and named William Maclardie, after both his grandfathers. He was immediately dedicated to God for the ministry of Methodism, and he was an itinerant minister from 1824 to 1668. Arrived at Manchester, Mr. Bunting found work enough, although he had three colleagues. At the Conference of 1806, held at Leeds, a new officer was appointed, called Assistant-secretary, and the first preacher called to the office was Jabez Bunting, who considered both sides of the question; and when he had accepted, rejoiced that the position gave him a seat near the President, where he could see and hear everything. He there obtained considerable information concerning the affairs of the Connexion. A regulation made at that Conference determined that only a minister could be a Book-steward. The American Methodists are wiser; they appoint a minister and a layman conjointly. As assistant-secretary of the Conference, it was his duty to revise the Minutes of Conference before being printed, or when passing through the press; a duty he performed with so much satisfaction to his brethren, that he was privileged to continue so to do for fifty years afterwards. In the

autumn of the same year, the Commissioners of Income Tax wrote to him for his share of the tax; and he replied that his income did not reach £83 in the year. In the year 1807, Mr. Bunting originated periodical meetings of the preachers on a week-day, to converse about the work of God, and how best to promote it. Those meetings have been a source of much good, and they continue to be held weekly or monthly, both in England and America. In 1807 commenced his personal acquaintance with Robert Newton, towards whom his heart warmed at their first meeting that year; and never were two friends more thoroughly united for nearly half a-century. Mr. Bunting's description of his Yorkshire friend in his rural costume is very entertaining. In the same year, 1807, Mr. Bunting set his heart on a plan for training candidates for the ministry; and he never abandoned the idea for a quarter of a-century—nor, in fact, until such an institution was really established in Methodism, in 1835. Although the final effort in commencing that organisation was attended with the expulsion of the Rev. Dr. Warren, and the loss of many members, the work much needed was accomplished; and the first President of the Institution was Dr. Jabez Bunting. Even at that early date, Mr. Bunting was trying to command the confidence, as well as direct the counsels of the Methodist Connexion; and as a consequence he had to share the labours, trials, privations, and sympathies of every other minister in the body, with the hope of afterwards sharing in the rewards.

The years 1807 and 1808, Mr. Bunting travelled in the Sheffield circuit. In 1808, whilst giving every encouragement to Sunday schools, he set himself firmly against the practice, then so common, of teaching the children writing on Sunday; he persevered until the custom became unknown in Methodist Sunday schools. The memory of his residence in Sheffield was preserved by those who knew him, during half-a-century afterwards. At the May district meeting held at Sheffield in 1809, quite a number of important changes in the conduct of the Conference were suggested, in writing, by Mr. Bunting, and sent on to the ensuing Conference for their adoption. They were considered, and most of the proposed changes adopted. One of them was the delivery of a charge, to the young ministers received into full connexion, by the President. That was for the first time adopted in

1809. At that Conference Mr. Bunting left Sheffield, in which circuit he had preached 516 sermons in two years; and his location was fixed at Liverpool, with the somewhat erratic William Bramwell as superintendent. The deep piety and fervent zeal of that holy man often led him to disregard those laws of order and peace which are essential to the unity and usefulness of the Church. At Liverpool, Bramwell was not more earnest in seeking to win souls for Christ, than was Bunting himself; but the discipline of the latter showed much in his favour. During the years 1809-10, Mr. Bunting's mind was much occupied in planning improvements in managing the Connexional funds; but his proposals, though wise and judicious, were received only for further consideration. Most of the preachers did not understand business matters, and those who did were strongly impressed with caution. He persevered in his efforts in planning and suggesting improvements, in every department of Methodism, where defects in organisation were perceived; and it cannot be doubted, that during fully a quarter of a-century, most of the suggestions of Mr. Bunting were considered and adopted by the Conference: to his master-mind the present complete organisation of Methodism is mainly due. Indeed, so minute are some of the details required now to be tabulated by superintendents of circuits,—the steady results of persistent effort year by year at successive Conferences,—that the cry of very many superintendent preachers is, "We are over-organised." When the preacher in charge of a circuit has filled up all his schedules, he finds but little, often no time, left for pastoral work.

The Conference of 1811 removed Mr. Bunting to Halifax, where he became deeply interested in the proposed purchase of a new school for the education of preachers' sons, the property situate at Woodhouse Grove, near Leeds and Bradford, Yorkshire. He saw that property secured, and the school established and opened. In 1813 he was removed to Leeds, and in that place, mainly through Mr. Bunting's forethought and skilful arrangement, district missionary organisations were established,—the first in Leeds, in 1813, which became the model for others established all over the country, even before one was organised in London. The Report of the Leeds meeting, printed by James Nichols, with the autograph of Jabez Bunting on the cover, is

now before the writer. That meeting was practically the founding of the Wesleyan Foreign Missionary Society; and to Dr. Bunting, the success of the scheme then inaugurated is mainly due.

At the Conference of 1814 another new regulation was adopted, by which, instead of filling up vacancies in the Legal Hundred by seniority only, it was resolved that one in every four should be filled by nomination of some young preacher, who had travelled at the least fourteen years as an itinerant preacher. The motion came from Jabez Bunting, and he was the first preacher admitted into the Legal Hundred by nomination. In 1815, Mr. Bunting was stationed again in London, but in the West circuit. There, for the first time, he consented to remain three years, the full time allowed by Conference. In 1818 he was transferred to the London East, or City Road circuit. London offered to him so many attractions, and presented so many more advantages to an intelligent mind like that of Mr. Bunting, that he seemed to live in a continuous round of toilsome enjoyment. Mrs. Bunting was almost as fully occupied, and as useful amongst the mothers of Methodism, as her husband was in his almost unbroken succession of duties.

Before Mr. Bunting had completed his three years' location in the City Road circuit, the venerable Joseph Benson ended his earthly pilgrimage. It was not an easy task to fill the place of the Connexional Editor; but all eyes were fixed on Mr. Bunting, who cheerfully undertook the duties when Mr. Benson died, till the Conference could consider what was best to do. The Conference was unanimous in appointing Mr. Bunting to that responsible office; and having preached a funeral sermon for Mr. Benson, it was printed, with a memoir, in the *Methodist Magazine*. The latter work was continued to the end of 1821 on the old lines; but in January, 1822, the new Editor commenced a new series, with the word "Wesleyan" prefixed to the title, and it has ever since been known as the *Wesleyan Methodist Magazine*. Improvements in the arrangement of the contents were freely introduced, and indeed it was transformed from a good old magazine to an equally good, but more sprightly new magazine, to the cover of which the clever and witty wife of the Editor usually contributed "Answers to Correspondents." Many new contributors added to the richness and

variety of the contents, and better portraits soon afterwards followed. In 1816, soon after Mr. Bunting was admitted into the Legal Hundred of Methodism, he proposed an alteration in the society ticket, by which a space was left for writing the member's name within the border. In 1823, when Editor in sole charge, Mr. Bunting provided a larger society ticket, but with such a fanciful border, that it was generally disapproved. In December, 1823, another border was introduced, called "ray border," which was so acceptable, that it has been continued ever since. The only changes made in the society ticket since Mr. Wesley's time came from Mr. Bunting—the last, the best.

Another special privilege conferred on Mr. Bunting was his election to the Presidency in 1820, when he had travelled only twenty-one years. He was the youngest preacher who had then occupied the chair of the Conference. By the laws of the Connexion, no re-election to that high office can take place within eight years. In recognition of the eminent and important service rendered in so many ways to the Connexion, he was again raised to the Presidency in 1828, again in 1836, and for a fourth time in 1844. Only two Methodist preachers have occupied the chair four times—namely, Jabez Bunting and Robert Newton. The same distinction was intended for Dr. Adam Clarke in 1831, but a ruling party in the Conference deprived him of the honour, by making him a supernumerary against his wish. Dr. Clarke's mind was pained by that act of unkindness; but he had honours the Methodist Conference could not confer or control.

During the second year of his editorial life, Mr. Bunting had the distinguished privilege of accompanying the famous Dr. Chalmers in his inquiries into the condition of the London poor. One so esteemed in the metropolis as Mr. Bunting, who was one of the best known and most popular preachers then in London, was exactly suited to be the daily companion of the eminent Scottish divine, who, by the help of his friend, obtained all the important information he desired; and in return, Dr. Chalmers preached one Sunday evening in City Road Chapel, on which occasion the usual Quarterly Collection had to be taken as appointed, and instead of realising about £6, the average amount, it reached £30. That was part payment to Mr. Bunting for services rendered. The diploma of M.A. came from Scotland to Mr

Bunting, as a further acknowledgment of his great ability and his services. The honorary diploma of D.D. was conferred in 1835. During the years of Mr. Bunting's residence in London as Editor, he was frequently preaching anniversary sermons and funeral sermons. The only occasions on which he preached in London on behalf of the Wesleyan Missionary Society were in 1820, and in 1836. In 1822, Mr. Bunting preached a funeral sermon in London, on the death of Joseph Bulmer, Esq., a wealthy layman in London. What are known as the Liverpool Resolutions, read at the May District Meetings, were drawn up by Mr. Bunting, and adopted by the Conference of 1820—a permanent memorial of his wisdom.

In 1824, Mr. Bunting entered again on the itinerant work, and was appointed to Manchester, where he laboured for three years in the South circuit, and three years in the Second circuit. In 1830 he was removed to Liverpool, and after a residence of three years, was transferred to London as Missionary Secretary, in August, 1833. In that important office he continued to receive re-appointments every six years, so long as he had health to continue at the duties devolving upon him. In 1833, on the death of Richard Watson, Mr. Bunting preached his funeral sermon, which was published. Of the numerous and varied duties he undertook in his long residence in the metropolis, it is impossible to give even a summary account in these pages. It is on record, however, that in the Leeds Organ Dispute in 1828, in the Warrenite Disruption in 1835, and in the Disruption of 1849-50, Dr. Bunting was one of the most active agents; and it was said at the time, and contemporary pamphlets would seem to bear out the statement, that had he been so disposed, Dr. Bunting might easily have prevented all those calamities in the Methodist Connexion. They may have all been overruled for good; but the most prominent figure on each occasion was Dr. Bunting.

When the celebration of the Centenary of Methodism took place in 1838-39, Dr. Bunting took a foremost part. In Mr. Agnew's great picture, commemorative of the first meeting held at Manchester, Dr. Bunting is the central figure, standing on the platform in the attitude of addressing his brethren. It is one of the most interesting pictures of Methodist history which has ever been produced, containing more

than one hundred portraits. Great and distinguished as was Dr. Bunting on the platform generally, he perhaps was most at home at anniversary meetings of the Wesleyan Missionary Society. In times of depression and discouragement, as well as in times of prosperity and rejoicing, his words of eloquence and cheer were always welcome. For many years he was not only Treasurer and Secretary of the Missionary Society, but the life and soul of it. He, as one of its founders, felt an intense fatherly care and love for it to the end of his days; and the Committee did not fail to recognise their obligation to him, as was manifested by the united testimonial got up largely on his behalf, towards the end of his life, which secured him an annuity of £200.

In 1851 he had completed more than fifty years of active service as a minister, was more than seventy years of age; and feeling the weight of years resting upon him, he accepted the position of supernumerary, which continued for seven years, he giving to the cause generally, and to the Missionary Society in particular, such service as his health would permit. Much of the last year of his life was passed in languishing weakness and acute pain; unable to take adequate food, or to obtain refreshing sleep, his days and nights were wearisome. His mind retained its clearness, and his spirit was humbly resigned. Whilst his feelings were depressed, his faith prevailed. When the power of speech was almost gone, he whispered, "Perfect peace"; and shortly after, "Victory, victory, through the blood of the Lamb." He died in Myddelton Square, Pentonville, Wednesday, 16th June, 1858, in the eightieth year of his age, and fifty-ninth of his ministry. He was the last person interred in the graveyard at City Road Chapel, a special permission being granted by the Home Secretary for that purpose; at his funeral, the Rev. John Bowers recited a prayer forty-five minutes long, in a chapel filled with mourners. The Rev. Thomas Jackson preached his funeral sermon, first in London, afterwards in Manchester and Leeds, by special desire; then it was printed.

For many years he was the most popular and effective preacher and speaker in Methodism. Robert Hall spoke of his style as a "limpid stream of classic elegance." His mental habit was that of analysis. Great as he was in the pulpit, he was still greater in debate, and he was often in the gallery of the House of Commons, listening to the

oratory of Parliament. He had a remarkable gift in prayer, and seemed to bring heaven around his hearers. He greatly admired the Liturgy of the Church, and none could read it better. No man better understood the true genius of Methodism than he, and no man did so much to adapt its institutions to the existing state of things in Methodism. Its missions, its system of finance, its extension, and its educational plans, all bear the impress of his sagacity. His pen he used but little, but what he wrote had in it power and life. He was emphatically a leader and organiser of the highest type, and he became the object of envy to some, of hatred to others. He stands alone in Methodism, the only Jabez Bunting in the Connexion, whose genius and judgment are seen in all its agencies and operations. His portrait appeared four times in the *Methodist Magazine*, in which work he wrote some valuable articles when he was Editor; but he would not write for it afterwards, though he promised, but had not time. Two volumes of his sermons, and his "Life" to the year 1811, have been published since his death. The MS. to complete his "Life" is ready for printing, and has so been a quarter of a-century. It is time now to print.

On a marble obelisk and urn, erected to his memory in City Road Chapel, there is an excellent profile likeness of the Doctor, and a lengthy eulogy. After describing his ministerial life, the inscription thus concludes—

To the organisation and direction of Christian and philanthropic enterprises
He brought the practical sagacity of a statesman,
The comprehensive and far-seeing wisdom of a legislator, and
The moral power of a pure and commanding character.
The Wesleyan Missionary Society,
And other important institutions of Methodism,
Owed chiefly to him their safe and broad foundations, and
Their well-adapted and enduring structure.
His catholic spirit
Found congenial elements and fellow-labourers
Among the Founders of the Anti-Slavery Society and the Evangelical Alliance.
Loving all who loved our Lord Jesus Christ in sincerity,
He dwelt among his own people,
Who claimed his services as President of the Conference four times,
And as President of the Wesleyan Theological Institution,
From its commencement in 1834,
To the close of his long and useful course.

Robert Newton, D.D.

[*Born*, 1780: *Entered the Ministry*, 1799: *Died*, 1854.]

MASSIVE, mighty, and meek, were all terms appropriately applied at various times to the person of whom we now write. As a man, physically considered, Robert Newton was one of the finest specimens in the Methodist Conference; his tall, well-formed figure, his fine handsome face, and his almost matchless voice, gave him advantages over most of his brethren in the ministry. He was one of four brothers, the sons of an humble Yorkshireman, all of whom became Methodist ministers; but it is no injustice to say, that the three other brothers unitedly did not equal the one brother Robert, for extent, variety, and value of the services rendered to Methodism. His voice, he knew, was a gift from God, and he used it for His glory —not boastingly, but of necessity. The first Centenary of English Methodism was celebrated all over England on 25th October, 1839. The second century was supposed to begin the next day. On the Monday following, 28th October, a missionary meeting was held in Brunswick Methodist Chapel, Sheffield. James Montgomery, the poet, was in the chair. He recited part of the Centenary Ode he wrote for the occasion. After repeating the lines, he took a comprehensive view of the prospect which was opening for the good of mankind by the operation of Wesleyan Missions, and his address was a grand keynote to the after proceedings. Following the chairman, came the Rev.

George Steward, a man of wonderful elegance of language and freedom of utterance; but he had a natural impediment in his speech, which, in the rapidity of speaking, made much that he said unintelligible. Following him came Robert Newton, who, congratulating the chairman on the fine tone he had given to the meeting, then alluded to the beautified thoughts his friend Steward had spoken, and added: "If he had but had my voice with which to have spoken them, his grand speech would have made the very stones of the building dance for joy." There was no vanity in that; it was a simple fact recognised by the meeting, the voice of Robert Newton was matchless for its fullness, clearness, and naturalness.

Robert Newton was born at a small farm in the secluded village of Roxby-by-the-Sea, Whitby, Yorkshire, 8th September, 1780. The village numbered only about two hundred persons. Four of the farmer's sons were called by God to preach the Gospel to Methodist congregations; first, Booth Newton, then Robert, then John, then Jacob. The first Methodist preacher who reached Farmer Newton's family was James Rogers, under whose ministry the farmer was himself converted, after which he opened his house for preaching, and sheltered and fed the preachers under his roof. The conversion of the elder branches of his family followed in succession. Booth Newton, the eldest son, entered the ministry in 1790, and for twenty-one years he laboured in the word and doctrine, then in 1811 fell on sleep. Robert was ten years old when his brother became a preacher. That event gave a bias to his own mind in the same direction; and although his daily occupation was on the farm, and at the plough, yet at the age of twelve years he composed the outline of a sermon, which he carefully preserved. He did not become decidedly religious till he was seventeen. It was during the progress of a glorious outpouring of the Holy Spirit, in the Whitby circuit, which commenced before the end of 1797, that the great change in his life took place; he attended the services during the progress of the revival, and in February, 1798, his name was added to about four hundred others, whose conversion resulted from that religious awakening. A man who owes his conversion to a revival, is not likely to undervalue such an agency in his after life.

Released from the bondage of sin, with a mind full of ardour,

awakened to the realities of life, and fired with a godly zeal, Robert began to work in seeking the salvation of others; and in prayer meetings, and by exhortations, gave evidence of gifts which soon placed him in the pulpit as a local preacher. His name had not long been on the plan, before he was sent to occupy the principal pulpits in the circuit, and always with acceptance; and there was a general impression on the minds of his hearers, that he would soon occupy a place in the itinerant ministry. The first sermon he preached, in 1798, was in a cottage at Lyth, a village near Whitby, from the text, "We preach Christ crucified." Upon the site of that cottage now stands a Methodist chapel, and the pulpit is placed on the very spot where Robert, standing behind a chair, first proclaimed salvation through Christ.

In the month of July, 1799, he was recommended to the Methodist Conference as an itinerant preacher, and accepted as on trial, and appointed to labour in the Pocklington circuit. His father bought him a horse; he left home with the tears and blessings of many. His father accompanied his son on horseback across the moors, and when taking leave of him, with a faltering voice, said with earnestness: "Preach repentance, faith, and holiness, my lad," to which the son replied: "I will, father." That was his father's benediction and command. They parted; but ere long Robert was on the moors alone with God, and there falling on his knees, he afresh dedicated himself to the work, asking God to bless him therein. He was then not quite nineteen years old. With such a consecration at the commencement of his ministerial career, it was no wonder that God's blessing did rest upon him greatly. In his first circuit, a physician tried to persuade him to give up preaching and study medicine. He thought the matter over, but his choice was soon made. He remained but one year at Pocklington, but he saw much fruit of his labour; and in August, 1800, he was removed to the Howden circuit, under the fatherly care of good Joseph Sutcliffe. An affection was commenced between them, which ended only with death. Father Sutcliffe survived his friend; and when the "Life of Robert Newton" appeared at Easter, 1855, the writer of these lines had the loan of a copy of the book three days before publication, and on Good Friday visited the venerable man, then

over ninety years old, and we began to converse about Mr. Newton. The aged divine remarked, "It is so long since, they will have forgotten Joseph, when they write the 'Life.'" He then closed his eyes to meditate, and then I commenced to read the pages in which honourable mention is made of Mr. Sutcliffe; and as I read, the tears flowed freely down his beautiful face,—for it was beautiful in extreme old age,—and when I had finished, after a few minutes' pause, the venerable man said tremulously, "Will you read it again?" I cheerfully complied; and it was a source of intense joy to him to learn that his kindness to the young preacher, fifty-five years previously, had been so pleasantly recorded. God knew the kindness of his heart, and he preserved the memory of it fresh so long.

In 1802, Mr. Newton obtained the consent of the Conference to marry before he was received into full connexion; the lady chosen was the daughter of Captain Nodes, who then resided at Skelton Hall, near York. They lived an intensely happy life, celebrated their golden wedding, had some lovely and pious children; and a charming memoir of Mrs. Newton has been published since her death in 1865. Mr. Newton recorded, when the jubilee of their marriage was celebrated: "I know not that, during the fifty years of our union, an unkind look or an unkind word has ever passed between us." Such a testimony is worth recording and keeping in memory. Robert Newton was singularly favoured by being appointed to travel a third year in the Howden circuit—a privilege then of rare occurrence, and, in fact, the first instance of a preacher so young being thus favoured, —a mark of special kindness, a proof of talent and good conduct. At the Conference of 1803, he was removed to Scotland, with Glasgow as his headquarters; but his circuit extended to Stirling and beyond. Such was his popularity in that land, that some rich gentlemen in Stirling offered to build him a large church in that place, if he would locate, and a handsome stipend was promised, with a large congregation. It was a strong temptation for a young married man of only twenty-four; but he resisted it, resolved to live and die among the people of his choice. He had the Town Hall to preach in at Stirling, and the aristocracy, the military, and even the poor Irish and Scotch, crowded the place to hear him. His fame as a preacher

of rare power and influence, spread far and wide in Scotland; but the air, or the food, so disagreed with him, that he begged to be removed, and in 1804 he was transferred to Rotherham, under the Rev. John Crook, the apostle of the Isle of Man. In that circuit he had the joy of knowing that his two brothers, John and Thomas, began to preach, and he also witnessed the erection of a new and much enlarged chapel in Rotherham.

The large town of Sheffield could be seen from Rotherham, and many of the Sheffield people heard Mr. Newton preach during his stay in their locality. The result was an invitation to travel the Sheffield circuit, which he accepted in 1806, and he became in 1807 the colleague of Jabez Bunting at that place; they lived in adjoining houses, and formed a friendship of the most enduring character, without knowing it then. These two men were designed to exert a greater influence on the practical working of Methodism than any two men in the body since the time of the Wesleys. The placing of them together in 1807 was a matter of the utmost importance both to themselves and to the Methodist Connexion. It was one of those undesigned coincidences, as far as man is concerned, that indicates the working of God independently of man. They had entire confidence in each other's integrity, and cherished for each other the most cordial affection, which remained unbroken for half-a-century. They were both received on trial in 1799, both received into full connexion in 1803, and Mr. Bunting's first meeting with Mr. Newton at the Conference arrested his attention most determinedly. A tall young man entered the Conference, commanding in his appearance, handsome face, coat not of the canonical cut, yellow buckskin breeches, and tight top-boots. The singularly unclerical garb caused some commotion; he was the first, and is said to have been the last, to appear in the Conference in such garments.

Mr. Newton removed in 1808 to Huddersfield, where he was the superintendent of the circuit, and his brother Jacob was then his colleague. He had the affliction to witness the failure of his brother's health. He ruptured a blood-vessel, so as to be permanently disqualified for preaching, and entered into business at Rotherham, where he spent the remainder of his life. At Huddersfield the popularity of

Robert Newton was in no way abated. There a new trial awaited him; a wealthy uncle of Mrs. Newton's offered to build him a church in London or elsewhere, and promised to use his influence to get him ordained by a bishop, if he would only give up Methodism. Mrs. Newton assured her uncle, that no persuasion would prevail to sever her husband from the people of his choice; and Robert Newton again resolved to live and die a Methodist preacher. In the face of these facts, some people like to write against the Methodists for leaving the Church: they never belonged to the Church; on the contrary, they had a complete Church organisation of their own from their origin, or soon afterwards—certainly from their first Conference, in 1744. In 1810, he was stationed at Holmfirth, where he remained two years. One day he was accosted by a poor weaver, who said to him, "Mister Newton, yo' allis tak' plain texts"; and on another occasion, a plain, simple woman said to him, she could remember more of his sermons than of any other preacher,—a proof that he was understood by the common people. He laboured diligently and studied closely at that time, and his fame as a preacher was spreading all over the land. The President of the Conference, the Rev. Joseph Benson, knowing his ability, appointed Mr. Newton to preach one of a series of sermons before the Conference of 1812; the subject of his discourse was, "The Immortality of the Human Soul, and the Resurrection of the Body." At that Conference his friend Jabez Bunting preached his famous sermon on "Justification by Faith." The sermons were published. The result of Mr. Newton's sermon was to extend his fame as a preacher all over the Connexion; and, thinking to put honour upon him, the Conference of 1812 appointed him to travel in the London West circuit, under the Revs. John Barber and Richard Reece, his residence being in Hinde Street, Manchester Square.

The residence of Mr. Newton in London was not to him so agreeable as would have been a location in the provinces; but he cheerfully complied with the wish of Conference, and then commenced his brilliant career as a speaker at public meetings. Mr. Butterworth engaged his services on behalf of the British and Foreign Bible Society. Soon afterwards he had to take a prominent part with others in forming the Methodist Missionary Society, and those two great institutions

never will have a more able, or a more cheerful advocate than they had, for forty years, in the person of Robert Newton. In London he became acquainted with the seraphic Dr. Coke, and to him that acquaintance was a precious memory, as he died soon after. In London he learned the oppressive claims of the business committees in Methodism which he had to attend, but for which he had neither ability nor preference; he longed for travel and preaching. His enlarged experience in London was of much service to him; but in 1814 he gladly accepted a more quiet location at Wakefield. In that Yorkshire circuit he had a most congenial sphere, and there he remained three years—the longest period allowed by the Conference; that was the commencement of a continuous series of twelve successive three-year appointments. His residence at Wakefield began soon after the first formation of a District Missionary Society at Leeds, and he was in the midst of the holy excitement awakened by that movement. Into all the activities of it he entered with heart and soul; and his associates were men who inspired courage, zeal, and perseverance. Jabez Bunting was at Leeds, Richard Watson at Hull, and Robert Newton at Wakefield; they together soon compassed most of the West Riding of Yorkshire for the formation of missionary organisations, and with three such able advocates, it was no wonder the cause prospered in that locality. Robert Newton, more than any other man, had the power of communicating to the multitude the sentiments and purposes of his own large and generous heart. In 1816 (5th March), he attended the happy dying of his beloved father, and afterwards published a short memoir of him—the only book he ever wrote. At the Conference of that year, he preached again before the Conference, held in London.

So great was the popularity of Mr. Newton at that time, and ever afterwards, that he was called to preach special sermons in all parts of the Kingdom; he was looked upon as a kind of official representative of the Connexion, and his engagements with many circuits to preach their anniversary sermons were not occasional, but annual; he consented to visit certain circuits once every year. When, in 1829, he had preached on behalf of the trust funds at Derby twenty successive years, the trustees presented him with a silver salver, with an appropriate inscription; he preached annually in Derby from 1809 to 1853. To

facilitate his journeys by coach, the Conference appointed him to places which were great centres of commerce, in which coaches were numerous. Hence he spent six years in Salford, six in Leeds, and twenty years between Liverpool and Manchester, with three years at Stockport. The incidents arising out of his constant travel were numerous, and often amusing—even ludicrous, and would form, if collected, a perfect romance of travel during the first half of the nineteenth century; but in these pages they can form no part. In 1833, the demands made upon Mr. Newton for special services, in all parts of the land, led to the Conference giving him a young preacher to reside in his family, to take his week-night appointments, visit the sick, and do the pastoral work of the circuit; but Mr. Newton refused those applications which would have kept him from his regular circuit appointments on Sunday. His first young-man assistant was the Rev. John Bedford, who became a President of the Conference. These assistants were continued to him about twenty years.

As an example of the influence of the preaching of Mr. Newton, in 1820 he spoke to a large audience in North Shields. In the congregation was an intelligent young man, who was then making arrangements to enter into business, and settle for life. The crowd was great; the young man had to stand; the text was, "He that goeth forth bearing precious seed, shall doubtless come again with rejoicing, bringing his sheaves with him." The description given of the sorrowful sower and the joyful reaper, as a Christian Missionary, dispelled all ideas of business from his mind, and that night was the turning point in his life; he resolved to be a missionary, and soon afterwards became one of the most useful Methodist missionaries in the West Indies; and in 1856, that young man, in the person of Robert Young, became President of the Conference. Robert Newton had an appointment to preach in Southwark Chapel, London, on the day he died; the writer of this went to hear him, but found in the pulpit, in his place, the Rev. Robert Young. So God ordains.

At the Conference of 1821, Mr. Newton was chosen Secretary of the Conference, an office which he filled eighteen times afterwards, and always with credit to himself and advantage to the Connexion. His noble voice and calm self-possession gave him just the facilities

required for that important position, which no other preacher ever occupied so frequently. In 1822, he commenced his visits to the Irish Conference. He won for himself many warm hearts in Ireland; and so greatly were his visits appreciated in that country, that he attended at least twenty-three Irish Conferences. In 1823, Mr. Newton paid his first visit to Cornwall, and had a sort of holy triumph in advocating the missionary cause amongst those warm-hearted and zealous, loving Methodists. At the Conference of 1823, he changed his residence from Manchester to Salford. In 1824, he was chosen President of the Conference, and no man in Methodism had more honestly earned the distinction thus conferred upon him. On three subsequent occasions—in 1832, in 1840, and in 1848—he was re-elected to the Presidency, he and Dr. Bunting being the only Methodist preachers who occupied that position four times—an honour never likely to be repeated, as re-elections to that office even a second time are not desirable, when there are so many preachers qualified to fill the office, who are looking forward to do so.

Several times during his public ministry, Robert Newton was suddenly seized with a dangerous and utterly prostrating bilious sickness, which in a few hours brought him so near to the grave, that prayers were made for him in many parts of the Methodist Connexion, and it is scarcely open to doubt, that at least on two or three occasions his life was spared in answer to prayer.

In 1840, Mr. Newton was appointed by the Conference the English Representative to the General Conference in America. In 1836, the American Representative to the English Conference was the Rev. Wilbur Fisk, D.D., President of the Wesleyan University at Middletown; he witnessed the great esteem Mr. Newton was held in by his brethren, and that partly determined the selection of Mr. Newton to go to America. He had on a previous occasion been urged to go to America, but his family affairs determined against his visit that year. In 1840, no objection was made, and he went in company with his friend Joseph Souter, Esq. of Castle Donington. He landed in New York on Sunday at noon, and preached in that city in the evening to an immense crowd—so great that a ladder had to be used for one to enter the church. Next day he attended a missionary meeting, and the whole

audience rose to welcome him on his name being announced; he spoke for two hours, and for the first time at an American church, the people could not refrain from clapping their hands. He had not been long in New York, before an offer was made for him to settle in that city; but he could not entertain it. He went to the Conference, and was appointed to preach at eleven in the morning; but at nine the church and street were full of people, and he began the service at ten. He preached in the open air, at five, to thousands who could not hear him in the morning. He afterwards preached before the Conference, and such a scene of weeping and rejoicing had never been witnessed before. He preached also in the Great Hall at Washington, before the House of Representatives, and was introduced to the President and Vice-president. He preached also to a congregation of coloured people, and their excitement was marvellous. The bishops, as a mark of their grateful affection, contributed sufficient money to constitute Mr. Newton and his two sons members of their Missionary Society for life. His sermons and speeches were all triumphs of natural oratory, inspirations; and the final leave-taking was like the departure of an apostle. The singing of the hymn, "And let our bodies part," by a host of friends on board the steamer, was an occasion never to be forgotten. Mr. Newton's third election to the Presidency followed immediately after his return from America. The Wesleyan University of Middletown shortly afterwards sent Mr. Newton the honorary degree of D.D., which never sat comfortably on him, and to the end of his life he was known all over England as plain Robert Newton.

In 1842, Bishop Soule and the Rev. Thomas B. Sargent represented American Methodism at the English Conference; they were the last representatives before the American Methodists divided. In May, 1844, as usual, Dr. Newton had to make the Collection Speech at Exeter Hall; and the same month he had to preach in Surrey Chapel, the Annual Missionary Sermon before the London Missionary Society. Shortly afterwards, he preached at Pocklington, where he began his ministry in 1799, and where one John Hart prevented him returning home, fearing he had not the qualifications for a preacher. Dr. Newton asked if John Hart were alive, when a voice in the pulpit behind him said, "I is here, sir." The greeting was happy and hearty.

In 1850, when he had completed seventy years, he felt regret that he was not able to walk and travel as usual. He said, that Dr. Adam Clarke had once said, that as a preacher, he would walk any man in the Connexion, excepting Robert Newton; now the scene was changed —the spirit was willing, but the flesh was weak. In 1851, Dr. Bunting's health failed, and the laymen of Methodism got up a United Testimonial, which reached the sum of £8000, which was funded, and £200 per annum guaranteed for life to each of the venerable doctors, as an acknowledgment of the indebtedness of the Connexion to them for their long and valuable services.

Seeing his itinerant labours were practically ended, Dr. Newton went to reside at Southport, where he spent his few remaining days. He attended the Conference at Sheffield in 1852, and lodged with Miss Jones, who, on two occasions, invited James Montgomery and John Holland, the Sheffield poets, to dine with Dr. Newton. All three enjoyed the meetings; all were aged Christians, and men of high culture. Dr. Newton preached his last sermon in City Road Chapel, London, on 1st May, 1853. He was appointed to preach in London just one year afterwards; but on that day his spirit went to heaven, and the Rev. Robert Young preached for him. His last missionary speech in Exeter Hall was on 2nd May, 1853, during which he took a survey of his early life, and wondered why such honours were conferred upon him. He closed with the words, "A Wesleyan minister I am, and by the grace of God such will I live and die." His work was done; he attended the Conference of 1853; he was feebleness and gentleness. He removed to Easingwold on 11th April, 1854, and gradually sank, passing peacefully as an infant sleeps, into the paradise of God, on Sunday, 30th April, 1854, aged seventy-three years. He was interred at Easingwold: and a bust was erected to his memory in City Road Chapel, London, with a suitable inscription underneath.

Thomas Jackson, S.T.P.

[*Born*, 1783 : *Entered the Ministry*, 1804 : *Died*, 1873.]

PURITAN literature furnishes a rich mine of serious thought to any one having a disposition to study what is solid and strong. In this age there are but few persons whose minds have any tendency that way, but occasionally a grave student is found who can revel in the theology of the seventeenth century, and in which instruction, fascination, and delight are found. Persons of very limited education in youth, who have a natural love of reading, and whose minds take a theological turn, when they once get interested in Puritan times, soon become deeply interested in both the lives and writings of the Puritans. Such an one was the subject of the present sketch. Himself one of several sons of a sturdy English farm-servant, —who had but the most limited measure of education, and that commenced on the original hornbook,—when he had learned to read, and could get a book, he read it with diligence and care.

Thomas Jackson was one of three brothers (the others being Samuel and Robert), born at the small village of Sancton, two miles from Market Weighton, in the East Riding of Yorkshire, on 12th December, 1783,—the entire population not exceeding five hundred. About the time of his birth, the first Methodist preacher visited the village, and preached to as many as could crowd into a cottage. There was a church there, but it was seldom opened, and frequently for prayers

only, not for preaching. Hence the preaching of the Methodists was most acceptable, where the monotony of farm life furnished no variety for the mind. Thomas Jackson spent his early days in minding cattle on the moors; the trees, and grass, the cattle, and the setting sun, being his only objects of study. Three years he spent as a farm-labourer; but at fifteen he was apprenticed to a carpenter, and went to reside at Market Weighton. There, on 15th July, 1801, Thomas heard a sermon preached by a female, Mary Barritt, and under that sermon he was convinced of sin, and prayed earnestly for pardon; on the evening following he realised a conscious sense of sins forgiven, and had the witness of the Spirit that he was an adopted child of God. More than half-a-century afterwards, Mr. Jackson and the writer of these lines were in company, when the then venerable man said, that for sixty-two years he had never lost the sense of the witness of the Spirit of God to his being a child of God. For nearly seventy years he retained that happy experience, which was to him as clearly a reality as the light of the sun. Fourteen days after the conversion of Thomas, his brother Samuel entered into the same spiritual enjoyment. Then began a very happy era in their father's family. Domestic worship was established, other members of the family were soon afterwards converted, and Thomas began promptly to increase his store of knowledge, hoping thereby to become more useful. Murray's Grammar he studied diligently, and under the fostering guidance of the Rev. Joseph Pescod, after exercising his gifts at prayer-meetings, he took a text, and preached his first sermon in a thatched cottage on Barmby Moor, near Pocklington. The same day he preached in another village a few miles distant, and thus began his career as a preacher of the Gospel, which was continued nearly seventy years.

Whilst Thomas Jackson was yet an apprentice to a carpenter, the Methodist Conference was held in August, 1804, at which the Rev. Joseph Sutcliffe named a young man he had heard speak in love-feasts, and thought he would do for the itinerancy, recommending that Mr. Pescod should report respecting him. The result was, that Thomas Jackson, without being asked a single question on the business, was appointed to the Spilsby circuit, under Samuel Potts and John Lees. An elder brother lent Thomas money to purchase his freedom

from service to his master; and he left father, mother, and friends, rode to the river which divides Yorkshire from Lincolnshire; then he had his first voyage by water, and though very short not without peril. His uncle, Thomas Marshall, accompanied him thus far; there they parted, and, hiring a horse, he had to pilot himself to Spilsby, where he had a cordial welcome on Saturday night. Next day, he heard the saintly Dr. Coke preach in that place, and again in the afternoon; going on with the Doctor in the evening to Raithby Hall, the residence of Robert Carr Brackenbury, Esq. The sight of the worthy squire's library set on fire the soul of Thomas Jackson; such a collection of books he had never seen before, containing the works of England's greatest divines—Episcopal, Puritan, and Nonconformist. To that library he had free access frequently for a whole year, and that gave to young Jackson the impression of the kind of library to form for himself. He did form such a library, and the writer of this notice was privileged, forty years afterwards, when visiting Mr. Jackson at Richmond College, to examine his library, which was rich in the great divines—Episcopal, Puritan, and Nonconformist. It is gratifying to record that a wealthy Methodist layman purchased that library entire, when no longer required by Mr. Jackson, and it was presented by him to one of the Methodist Theological Colleges, to be preserved in memory of him by whom it was collected, and of the donor. Standing up in the pulpit in another county, the young preacher found he had to unlearn his broad Yorkshire dialect, which his respectable hearers did not well understand. Seeing he was trying to improve himself in his speech, the kindness of the people bore with his imperfect education. His journeys in the Lincolnshire fens, in his first year's experience, were on roads as bad as could be,—in winter impassable excepting on horseback, and there being no hedges, or walls, or trees, but only ditches to divide the farms and the roads, nothing could be more cheerless; but putting his advantages against the trials, it was a year of profit to him.

At the Conference of 1805, he was stationed at Horncastle, where he began to feel a craving for books. Just then, a young clergyman had to sell his library to pay his debts, and Thomas Jackson purchased, amongst other works, a Greek Grammar and New Testament, and Dr. George Campbell's "Dissertations on the Gospels." These he

studied diligently; but having a journey on horseback every day, and preaching every night, he had occupation for twelve or fourteen hours daily while his health was preserved to him. He was so successful in his work as a preacher, that one in the circuit gave it as his opinion, that their young minister would one day be President of the Conference. The prediction came true, and that too in the year when Methodism was having its Centenary commemoration. In 1806, Mr. Jackson was re-appointed to Horncastle, under the Rev. Samuel Kittle, who took great pains in directing the studies of the young minister, and whose little daughter, often nursed by Mr. Jackson, became the beloved wife of Mr. John Corderoy, sen., of Lambeth. Before leaving Horncastle, he secured the affections of Ann Hollingshead, who, two years afterwards, became Mrs. Jackson, and subsequently the mother of the Rev. Thomas Jackson, rector of Stoke Newington, and one of the prebends of St. Paul's Cathedral. In 1807, Mr. Jackson was removed to the Lincoln circuit, which comprehended a wide district. His superintendent was Francis Wrigley. Early in 1808, on a cold day, accompanied by a friend, the young preacher visited the village of Saxilby, seven miles from Lincoln, and there, in the open air, preached the first Methodist sermon in the place. The result was, a Methodist society was formed there, then a chapel built, and the cause continues to this day. In another village, one of Mr. Jackson's hearers was a half-witted man, regular in his attendance at the worship, who had no notion of a tune, but who raised his voice above all others when they sung, producing strange discord. Remonstrating with the man one evening after service, and desiring he would not attempt to sing, he looked sternly at the preacher and said: "What right have you to require me to be silent, when the Bible says, 'Let everything that hath breath praise the Lord'?" The rebuke was unexpected; Mr. Jackson never again interfered with persons who tried to do their best. It is worthy of note, that Mr. Jackson himself had no musical qualification; and with the experience of nearly seventy years as a preacher, he never could learn more than one tune, and in class and prayer-meetings, when no one was present to start the tunes, Mr. Jackson was shut up to the solitary tune called "Job."

After four years' probation, at the Bristol Conference of 1808, Mr.

Jackson was received into full connexion; thereby he was privileged to administer the Sacraments and perform all pastoral duties. His visit to the city of Bristol brought him acquainted with quite a new class of persons, manners, and customs. He was especially delighted with the generosity of the brothers Shum of Bath, who discharged his bill at the inn, and entertained him at their house, although before they were strangers. At that Conference he met, and heard preach, Messrs. Bradburn, Benson, and Adam Clarke. He heard Mr. Bradburn three times, and never saw congregations more deeply moved. At the Conference he was located at Leeds. In travelling to that place through the cultivated counties, he was surprised at the high state of culture the lands, hedges, and gardens were under. Joseph Taylor was his superintendent, who had been the personal friend of Wesley and Fletcher; and from his conversation he learned much respecting early Methodism, which delighted him exceedingly. He also formed friendships in Leeds with Thomas Stanley, Charles Atmore, John Reynolds, and Joseph Sutcliffe, also "Sammy Hick" and "Billy Dawson." In November, 1809, he was married in Horncastle Church to Miss Ann Hollingshead. His two years' residence in Leeds intensified his love of Methodism, and extended his knowledge of men and books.

In 1810, by express desire of a Mr. Crane, brother of Mrs. Atmore, he was stationed at Preston, Lancashire. There he came in contact with Roman Catholics, had to take his part in resisting Lord Sidmouth's Bill, and was somewhat disconcerted by the controversy which arose out of the erection of an organ in Brunswick Chapel, Liverpool. During his two years' residence at Preston, his son Thomas was born, who still survives as the rector of Stoke Newington. Thomas Jackson, the Methodist preacher, lived long enough to sit for his portrait as one of four Thomas Jacksons—himself, his son, grandson, and great-grandson. At the Conference of 1812, Mr. Jackson was stationed at Sowerby Bridge, which that year was made the head of a new circuit taken out of the Halifiax circuit, and Mr. Jackson had to organise and superintend all its arrangements. He remained there two years, and during the second year he took part in the organisation of the Wesleyan Missionary Society in Leeds, 6th October, 1813, when he became acquainted with the talented and pious Richard Watson, who with William Hill had

just before been received back into the Methodist Connexion. During the anxious work of the two years spent at Sowerby Bridge, he carefully read seventy volumes of books, most of which he bought out of his self-denying savings.

Still remaining in the same localty, in 1814 he was appointed under the Rev. Robert Newton to the Wakefield circuit, in which there arose a controversy on the Five Points—Calvinistic Decrees—originated by the Rev. J. Cockin of Holmfirth. Mr. Jackson defended Methodism by his pen. Four pamphlets were printed on each side, but Mr. Jackson's opponent at length retired from the contest: the Methodist was triumphant. That was the first occasion on which he tried the use of his pen. The result was seen years afterwards. When he was called by the Conference, in 1824, to devote all his time to literature, he developed powers of great perseverance, and they were attended with considerable success. No man in Methodism has left behind him a more copious record of literary work than Thomas Jackson. His pen, after being once called into use, was kept silent for ten years; but after it was again started, it was kept in constant use for more than half-a-century, and forty separate publications are entered to his name in Dr. Osborn's "Wesleyan Bibliography." At Wakefield he wrote an ingenious preface to a collection of hymns then published; this was reprinted in the *Wesleyan Magazine* for 1868. He read sixty volumes of theology, largely Puritan, during his first year at Wakefield; he made acquaintance with John Goodwin's life and writings, and in 1822 published a large volume, "Life and Opinions of John Goodwin, A.M."

Mr. Jackson had now spent six years in Yorkshire circuits, and the Conference of 1816 appointed him to the Sheffield circuit, a large and important one. The principal chapel in that town, Carver Street, was opened on the first year of Mr. Jackson's itinerancy, on one of the best sites in the town. A Quaker, passing the place during the progress of the erection, observed that the Methodists were erecting another "converting furnace"—an expression which had a special significancy in that town, as that term was used for the furnaces in which iron was converted into steel. Mr. Jackson thought the term very appropriate, and constantly aimed at bringing souls to Jesus during his location there. At the Conference of 1817, held in Carver Street Chapel, the "Convert-

ing Furnace," Mr. Jackson was chosen Assistant-secretary, in the place of the Rev. Edward Hare, who was ill. The Rev Jabez Bunting suggested Mr. Jackson's election, owing to the pamphlets he had published in reply to the Rev. J. Cockin. The duties thus imposed were performed, but as they consumed a full month of his time in the year, he reluctantly accepted the office, performed the duties efficiently, and was re-elected for several successive years; each year became a stepping-stone to office in the Connexion of still greater importance and responsibility. He had secured the attention of those who directed the affairs of the Connexion, and thereby had secured steady and certain promotion. Office he did not seek or desire; but when officially called to it, he yielded obedience, and did his best in performing the duties. In 1818, a great revival broke out in Sancton, Mr. Jackson's native village, when his youngest brother Robert was converted, and soon afterwards became a preacher. He was an itinerant Methodist preacher fifty-eight years, and died in 1881.

The Conference of 1818 removed Mr. Jackson to Manchester, which was the last appointment he received, as an itinerant preacher, out of the metropolis. The Rev. John Stephens was his superintendent, and John S. Pipe and Wm. M'Kitrick colleagues. His stay in Manchester was marked by riotous and disorderly proceedings of a political character. Commerce was stagnant, and discontent prevailed all around. To make matters worse, Mr. Stephens, the superintendent preacher, became so nervous, that often others had to perform his duties, and a considerable share fell to Mr. Jackson. In the midst of those troubles, the work of God prospered; and partly as the result of the generosity of Mr. Samuel Stocks, and other liberal Methodists, the Grosvenor Street Methodist Chapel was erected at that time. Mr. Stocks and Mr. Jackson spent their days together in soliciting subscriptions for that edifice. They then formed a friendship which lasted till death, and in 1850, Mr. Jackson preached a funeral sermon on occasion of the death of his friend. Mr. Jackson was appointed a third year for Manchester, the only circuit in which he had been so circumstanced; but he was not allowed to complete his third year in the provinces. Early in the year 1821, the Rev. Joseph Benson, the Connexional Editor, had died, and his place had to be filled at once. The Rev. Jabez Bunting had under-

taken the office in the emergency; but being President of the Conference that year, he sent at once for Mr. Jackson to come to London, to assist him in the literary work, whilst he, the President, gave attention to duties in various parts of the Connexion.

Mr. and Mrs. Jackson, with their son and daughter, arrived in London, in April, 1821; and as it proved, from the metropolis they were not again to remove. Introduced to the leading friends of Methodism in the first London circuit, by the President of the Conference himself, the family made rapid progress in becoming acquainted with all that was attractive and interesting. Mr. Jackson's son and daughter were taken by experienced London Methodists, to all the places of entertainment proper for them to visit, whilst Mr. Jackson himself had almost to bury himself in literary pursuits. The change was to him as great as could well have been conceived. Now his love of books was gratified to satiety; he had to read original manuscripts for the *Methodist Magazine*, and the *Youth's Instructor*, and to read all the books which passed through the press, belonging to the Methodism Book-room. Day by day visiting the Book-room, Mr. Jackson was intensely interested in Mr. Wesley's chapel, the house in which he lived and died, the graves of the venerable men interred in the cemetery around the chapel; indeed there was no spot in England which presented to his mind so much of interest as that to which he was called. Nor was he less interested in occasional visits to the Bunhill Cemetery, just opposite that of Mr. Wesley's in the City Road, where he read the inscriptions at the graves of so many of the Puritan and Nonconformist authors he had long been diligently studying. He was transferred, so unexpectedly, to a kind of heaven upon earth to him. At the Conference following, 1821, he was, with his colleagues, specially thanked for their firmness, prudence and loyalty, in managing the affairs of the Manchester circuit, during the stirring events of the previous year.

Life in London is a form of expression which has various meanings, depending chiefly on the persons who use the term. To Mr. Jackson, life in London meant hard work, and the highest and purest mental, social, spiritual, and intellectual enjoyment. At the Conference of 1821, he was appointed to reside in the metropolis, to be ready at hand

to render whatever literary help was required. The London circuit as Mr. Jackson entered it has been divided into twenty circuits. Of the three years he spent then in a London circuit, he records that they were the happiest years in his life. His colleagues in the ministry were eminently faithful and godly men. He was in constant intercourse with the Book-steward, who was monthly receiving letters from all parts of the Connexion, by which he was supplied with information of the progress of the work of God through the land. He was a member of the Missionary Committee, from which source he learned the state of religion in foreign departments. As far as personal comfort was concerned, the lines had fallen to him in pleasant places; he had only to work, co-operate, obey instructions, and be happy: and so he was.

Amongst the numerous friends and acquaintances Mr. Jackson made on coming to London, he had special pleasure in visiting an intelligent and pious Methodist bookseller, Mr. William Baynes, of Paternoster Row, with whom he cultivated an acquaintance whilst he lived, and through whom he obtained many choice works he much desired to possess. He described him not only as a friend, but as a "generous bookseller," at whose table he often sat down to dinner or tea, after spending long hours in examining old books on the shelves of that immense book-store. Good old William Baynes supplied, for fifty years, books to most of the Methodist preachers in England, and was the great friend of Dr. Adam Clarke, Dr. Coke, and Mr. Benson. Having rendered important service to the Rev. Jabez Bunting during the three years he was the responsible Connexional Editor, at the Conference of 1824, on Mr. Bunting's recommendation, Mr. Jackson was appointed Editor, although he had strong objections, knowing the difficulty of satisfying so many and such varied tastes as were known to exist in Methodist families. His objections were overruled, and having the promised assistance of the Rev. Richard Watson, and Mr. James Nichols, the learned Methodist printer, he undertook the responsibility. During the long period of nineteen years he held that important office, and the Connexion was never more honestly and faithfully served. His health had considerably failed, so that he was relieved from being Assistant-secretary to the Conference, and the same year, he was elected into the Legal Hundred of Methodist preachers. Mr. Watson did render

assistance by writing; Mr. Bunting promised to do so; but after he ceased to be Editor, Mr. Jackson said he rendered no aid whatever, only by verbal advice, although he had joined Mr. Watson in a written pledge to help. Mr. Jackson was equal to the work, and that Mr. Bunting well knew.

In the year 1825, the Rev. Walter Griffith died in London, and was buried in Mr. Wesley's grave. When opened, it was found that Mr. Wesley's coffin was decayed, and had left the lead exposed, and was crushed and broken by another coffin being upon it. Mr. Jackson witnessed the taking up of Mr. Wesley's coffin, and the keeping of his body in the vestry till a new stone sarcophagus was made, and a new oak outer coffin provided; it is said that a few special official friends were permitted to look on Mr. Wesley's face before he was re-interred, one of whom was Mr. Jackson. At that time, one of the first editorial duties Mr. Jackson undertook, was to prepare and publish an exact reprint of Mr. Wesley's sermons in the order of their first issue, with unaltered text. The great care and accuracy of the Editor secured him the special thanks of the next Conference, and he was thereby encouraged to prepare a thoroughly correct edition of all Mr. Wesley's works in fourteen volumes; it was a work of much labour, and was done so well and wisely, that it was adopted by the Conference as the authorised edition of the works of the founder of Methodism, and is still on sale in demy octavo, as well as in a small and cheap form. Between the years 1829-31, Mr. Jackson, aided by Mr. Watson and Mr. Bunting, prepared an entirely revised and corrected edition (as many errors had crept in) of the Methodist Hymn-book, to which was added a supplement, and a fancy portrait, but not a likeness, of John Wesley, as frontispiece. The picture was partly designed by the then newly-elected Book-steward, to give a copyright to the authorised Hymn-book. About that time Mr. Jackson became acquainted with the descendants of the Rev. Charles Wesley—namely, Mr. Charles, Mr. Samuel, and Miss Sarah Wesley, and from them he obtained a portion of the unpublished manuscripts of the Rev. Charles Wesley. Mr. Jackson attended the funerals of Mr. Charles Wesley in 1834, and Mr. Samuel Wesley in 1837. The next work undertaken by Mr. Jackson, was to prepare a corrected edition of Mr. Wesley's "Notes on the New Testament."

Official service in Methodism was then limited to six years. Mr. Jackson having served that time with much satisfaction, the rule of the Conference was modified so as to allow of an extention of the term for a further six years, if the interests of the body can thereby be promoted. That alteration secured Mr. Jackson's re-appointment, but a little time afterwards, he incurred Mr. Bunting's severe displeasure by an article he wrote on education in Ireland, in the *Wesleyan Magazine.* Thinking he no longer had the confidence of the Book-committee, he sent his resignation to the Conference of 1832, and after a lengthy consideration, the Conference passed a resolution of thanks to him for his services, and requested his continuance in the office. Their request was to him law. At the Conference of 1834, his conduct as Editor was again assailed; and after a long and able statement in Conference, he was defended, and desired to publish his defence, which he did in a work of fifty-four pages—"The Church and the Methodists." At the same time, Mr. Jackson had to defend Methodism, in the *Wesleyan Magazine,* against fierce attacks made upon it by the *Christian Observer,* the *Christian Guardian,* the *British Magazine,* and *British Critic.* The signature of the Editor in the Magazine was "Didymus." He had also to defend Methodism against able writers in the *Congregational Magazine.* Mr. Jackson took an active and important part in the establishment of the new Theological Institution for Methodism, and in the trial and expulsion of Dr. Warren from the Connexion.

In 1836, a second re-appointment as editor was proposed; but finding, after twelve years' service, that the work was more than one man could really accomplish, the Conference appointed the Rev. George Cubitt as Assistant-editor. The Conference having purchased the copyright of Mr. Watson's works, Mr. Jackson prepared them for the press, and wrote an able and interesting "Life of Mr. Watson" as the first volume. He also prepared and passed through the press, "Lives of the Early Methodist Preachers," a "Library of Christian Biography," and several pamphlets in defence of Methodism. In 1838 he was surprised when elected President of the Conference, and had to spend most of the year in attending meetings all over the land, in connection with the Centenary celebration of Methodism; he was also president at the great meeting held in Manchester, on 7th November, to inaugurate

that movement, which is perpetuated in Mr. Agnew's large picture of the Centenary Meeting, in which Mr. Jackson is one of the most central figures. He also wrote the "Centenary Volume."

The Centenary services in connection with Methodism were occasions of much instruction, information, and enjoyment. Mr. Jackson's sermon before the Conference was at once requested to be printed; but as it was printed before delivery, and ready for sale, it had a wide and rapid distribution, and soon reached a seventh edition. Of the various results of the celebration, and the funds collected, it is not possible here to speak. A Mission House was purchased and furnished in the city of London, a Theological College was erected at Richmond, and the New Auxiliary Fund was established for the support of superannuated ministers and their widows, out of the proceeds.

In 1841, Mr. Jackson wrote and published, in two ample volumes, a most interesting "Life of the Rev. Charles Wesley," largely made up of his Journals. These also were issued in two volumes by Mr. Jackson in 1849. In 1839, he published a volume of "Expository Discourses," in 460 pages. He wrote about that time a famous letter to Dr. Pusey, against his attempts to draw the Methodists to the Church. In 1841, it was determined to place Mr. Jackson at the head of the New Theological College at Richmond, as tutor. To that important and very responsible office the Conference appointed him in 1843, and in that office he remained for nineteen years, till he felt the weight of years obliged him, in 1861, to retire from the active duties of the ministry. Nineteen years he faithfully served the Connexion as Editor, and during that period it would be impossible to give any adequate idea of the good work done by his pen alone. Nineteen years he was the theological tutor of the young men prepared and trained at Richmond for the ministry of Methodism; and who shall estimate the value and importance of his teaching and training on so many pious and susceptible minds? He did, indeed, serve his generation faithfully, and he was beloved by the young men as a father. The writer was once walking, in conversation with Mr. Jackson, in the College grounds, when a new student arrived, and he witnessed the pleasant welcome he received; and the good tutor afterwards remarked how important it was to try to give the young men, on their arrival, a feeling that they

were at home, seeing how much some of them would miss the company of their mothers and sisters.

The Conference of 1849 was one of the most memorable in Methodist history. For the second time Mr. Jackson was chosen President, and part of its proceedings was to nominally examine the Revs. James Everett, Samuel Dunn, and William Griffith, previous to their expulsion. Mr. Jackson was the mouthpiece of the Conference, and had to pronounce their exclusion from Methodism; although all the newspapers in London, excepting one, pronounced the act unjust and unrighteous. *The Times* declared that the act was contrary to English justice. It was a costly experiment, for it resulted in the loss of over one hundred thousand members and over £100,000. Such an unwise act will never be repeated. The Rev. Dr. Jobson some time afterwards offered to have Mr. Dunn again restored to their ministry; but he declined the offer, as he then belonged to the ministry of the New York East Conference in America. Mr. Dunn himself gave me this information. Mr. Jackson used his pen freely in trying to defend the action of the Conference, but a large number of preachers were of a different opinion. It was twenty-one years before the membership of Methodism reached the point at which it stood in 1849, when those three ministers were put out. Mr. Jackson's second year of the Presidency was a very different one from the first; in the first, the extreme of joy, pleasure, and prosperity; in the second, the extreme of sorrow, disquietude, and losses.

In 1854, the Connexion suffered a great loss by the death of Robert Newton, D.D. Mr. Jackson preached and published a funeral sermon on the occasion. Again, in 1858, Mr. Jackson preached and published a funeral sermon on the death of Dr. Bunting; the latter was preached in London, Manchester, and Leeds. Mr. Jackson greatly felt the death of his venerable friend, the Rev. Joseph Sutcliffe, A.M., in 1856, who was for over seventy years connected with the Methodist ministry. When he was ninety he was able to preach, and corresponded with Mr. Jackson, and with the writer of this record. Mr. Jackson's father died in 1839, aged eighty-three, and his mother died in 1844, aged eighty-six. In 1861, Mr. Jackson became a supernumerary, and came to London to reside with his daughter, Mrs. Marziels.

He could not be idle, even at the age of nearly fourscore; so, in 1862, he published a "Treatise on the Providence of God." He had then been fifty-seven years in full ministerial service. On visiting Manchester, a public breakfast was given in honour of the venerable divine, and an appropriate and lengthy address presented to him by way of recognising his long and valuable services to Methodism. Shortly afterwards he was admonished of his own approaching end, by the deaths of his friends, James Nicolls, the Rev. John Mason, Rev. John Scott, and the Rev. Dr. Hannah.

When, in 1863, Mr. Jackson had completed eighty years, the Methodist ministers in London gave him a congratulatory luncheon at the Centenary Hall. It was a happy meeting. Another mark of respect shown to him was, that the old students at Richmond paid for the painting of his portrait, which now hangs in the College dining-hall. In 1867, he paid a visit to his birthplace, and to many places familiar to his early days. He preached occasionally as he had strength, for several years, although so aged, and had great pleasure in attending the annual gathering of the Methodist Preachers' children and grandchildren held at the Centenary Hall, where he was called "Father Jackson." He was able to attend the Conference in London in 1872, in his eighty-ninth year, when he walked, and talked, and lodged with William Tranter, who was in his ninety-fourth year. They were called the "two boys" of the Conference, and were entertained by Mr. F. Ingoldby, Finsbury Square. His old age was eminently beautiful —always calm, cheerful, loving, generous. Death to him had no terrors. In great peace his spirit passed from earth to heaven, 10th March, 1873. His portrait appeared three times in the *Methodist Magazine*. He was one of the most able defenders of Methodism, with his pen especially, which the Connexion has ever had in the ministry.

A marble monument, with a lengthy eulogistic inscription, has been erected to his memory within City Road Chapel, London.

Superintendent of the Windsor circuit; one of the two years of his stay there he had S. Robinson for his colleague. At the Conference of 1819 he was appointed to the Colchester circuit, under John Bicknell, who was one year his junior in the itinerancy; there they spent two years together, both about the same age, and full of zeal for the cause of God. The members of society increased from 330 to 350 during their stay there. Mr. Scott's services were so far appreciated, that in 1821 he was stationed in London with such colleagues as John Gaulter, Charles Atmore, Dr. Adam Clarke, and Dr. Samuel Warren. The facilities afforded to him for acquiring useful knowledge he appreciated, and he was privileged there to commence a series of three-year appointments, which he continued to have in ten successive circuits—a strong indication that if his ministry was not one of brilliance, or of oratory, it was yet so far acceptable and useful as to secure him from frequent removals. He married in December, 1822, the daughter of Henry Walker, Esq., of London.

In 1824, he was removed into Kent, and located at the city of Rochester, under two able superintendents—Richard Treffey and Jacob Stanley. He there made the acquaintance of a young man—a local preacher—not then twenty years of age, who in after years was destined to occupy a foremost place in Methodism, and to be associated with him in office as one of the Secretaries of the Wesleyan Missionary Society. The personal acquaintance then made with George Osborn was destined to be of long and permanent character, and when at the end of a long and useful life, death separated them, Dr. George Osborn read the burial service at the grave over the remains of his endeared friend, John Scott, over forty years after they first became acquainted. At the Conference of 1827, Mr. Scott was stationed in the Liverpool North circuit as the superintendent, with his former colleague, John Bicknell, as the second preacher, and John Kirk the third. Three years he honourably maintained the office, and conducted the affairs of the circuit with so much satisfaction, that in 1830 he was appointed to Manchester, under the Rev. Theophilus Lessey, and with good Robert Newstead as his colleague. Mr. Newstead had spent about eight years in Ceylon as a Methodist missionary, and his experience in that field of labour greatly intensified

Mr. Scott's knowledge and love of the missionary cause; it was a new and valuable experience to be frequently brought into personal communication with an earnest missionary. During his residence in Liverpool, Mr. Scott issued his first publication, "A Letter to Webster Morgan, Esq.," in 1829. From Manchester, in 1833, Mr. Scott was removed to the Bristol North circuit, where he was for three years the superintendent, having for his colleagues Thomas Osborne, Philip C. Turner, John Smith, W. B. Stephenson, and William Illingworth. At Bristol, Mr. Scott practically ended his itinerancy, for having given evidence of more than ordinary capacity as a financier, he was recommended by the Missionary Committee to a circuit in London, and for fifteen years he occupied London circuits as a preacher.

In these successive spheres of labour, as his responsibilities increased his mental powers developed; whatsoever he put his hand to he did with his might. He was an earnest and conscientious worker, and rightly estimated the importance of a thorough discharge of little duties. Wholeness and integrity characterised all his proceedings; hence it was that he was solicited to fill important offices of trust. In his hands the Schools' Fund for Preachers' Sons, and the Fund for the help of Supernumerary Preachers and their Widows, were so managed, that he showed himself a model Treasurer. He held the latter office from 1839 to 1852. His removal to London was to prepare the way for him to enter on a still higher office.

At the Conference held that year, Thomas Farmer, Esq. of Acton, and the Rev. John Scott, were appointed Joint-treasurers of the Wesleyan Missionary Society, and Mr. Scott continued to hold that office till his death. That office secured for him a permanent residence in the metropolis, though during half the period, he was located in five different circuits as a preacher, before he took office permanently. In 1842 Dr. Bunting nominated Mr. Scott for President of the Conference; but other preachers thought that Dr. Hannah had a prior claim to the office, and when the votes were counted they stood thus,—John Hannah, 129; John Scott, 118. For Secretary of the Conference the votes were,—Robert Newton, 124; John Scott, 123. Dr. Bunting was so grieved and annoyed that his nominee was refused at both elections, he forbade the publication of the numbers, either in the

Watchman, or any other paper, and they never were published to the public. The writer has obtained the figures from a private letter written by a preacher at the Conference to his own home. Dr. Bunting exercised for many years great power and authority, both in and out of the Conference; but it was not always supreme; his opinions and views were often and strongly opposed and resisted. In 1843, when Mr. Scott was elected to the Presidency of the Conference, he secured 150 votes. In 1833, Dr. Hannah and Mr. Scott were chosen members of the Legal Hundred of Methodism; in 1842 and 1843, they were successively Presidents of the Conference; and in like manner, in 1851 and 1852, they succeeded each other in their second Presidency. There were other parallel coincidences in their public career as Methodist ministers, which need not be here further alluded to. When on 28th July, 1852, Mr. Scott was re-elected President, he thus spoke to his brethren :—

"My Beloved and Honoured Brethren,—In the course of years you have afforded me such repeated proof of your good opinion and kind regard, that I did not require further evidence to convince me that I have the honour to hold a place in your esteem; by the election of this morning, however, you have given me new proof of your affection and confidence, which I beg most gratefully to acknowledge. My knowledge of your wisdom and integrity assures me that you would not place any one in this honourable position, and entrust to him this responsible office, through mere personal regard, if you did not believe that the credit of the position would be maintained, and the duties of the office faithfully fulfilled. The knowledge of what you have a right to expect, creates in me great anxiety lest I should fail to meet your just expectation. I can assure the Conference that my failure in this respect will be unintentional. My principles remain unchanged; indeed, years of inquiry and observation have deepened and made stronger my conviction of the Scriptural soundness of the system of Wesleyan Methodism, both in its doctrines and discipline, so that any departure from it on my part, in word or act, you will kindly impute to mistake and not to intention. Indeed, if I could not assure you that my principles are those which this Conference holds, and has hitherto firmly maintained, and which it has put forth year by year in its final documents, and that I am prepared to maintain them, I would not accept the honour which you have this morning conferred upon me; but, with you, I am prepared to assist, and, if necessary, to contend for, those principles, in whatever position I may be placed. I think I may congratulate the Conference that the Wesleyan heart is yet sound, and that Wesleyan Methodism, by the blessing of God, is yet safe. This conviction must have been strengthened in the minds of all who have attentively observed the proceedings of the Committees prior to the Conference. The meetings were of one heart; not a question implying suspicion was put, not a jar in any one of the meetings was heard; but, on the contrary, we witnessed in the members of our Committees a lively interest in our Connexional affairs,

a willingness to look our Connexional difficulties in the face, and a readiness to meet and overcome them. The proceedings of the Committee appointed last year to consider the Memorials will be officially laid before the Conference, with the proposals to which the Committee agreed. The Conference will carefully consider those proposals, and, I trust, in the spirit of a true conservatism, with a firm determination to preserve unchanged all the principles of Methodism. If in anything you think the Committee have gone too far, you will frankly tell us so; and I feel assured that, on such a matter, the junior brethren will be heard by the Conference with attention so long as all is addressed, as it will be, in meekness of wisdom. We know that Methodism has hitherto worked most beneficially to the interests of religion and mankind;—it is easier to surrender sound principles than to recall them,—to give up what is important than to recover it when it has passed away. In conclusion, I can assure the Conference most sincerely, that I did not covet to be placed a second time in this responsible office—I know too well its duties and its solicitude; but since the Conference has been pleased to confer upon me this high distinction, I will do all that I can faithfully to perform the duties of my office. Permit me earnestly to request you, my honoured brethren, to remember me in your prayers to Almighty God."

From an early period of his ministerial life, Mr. Scott directed his attention to the extreme importance of the primary education of the young. He looked at this matter as a patriot, a philanthropist, and a Christian, and felt that from each of those points of view it was difficult to overrate it. As early as 1840 he publicly called attention to the importance of action by the Methodist people in taking care of the training of the young. The public discussion of the subject all over the land, during the year of his first Presidency, helped to arouse the Methodists, and the important speeches of Mr. Scott, during that year, were not without their influence on the Government measures that were subsequently framed. In 1845, in company with the Rev. Thomas Vasey, he visited St. John's Training College, Battersea, then under the direction of the Rev. Thomas Jackson, son of the Wesleyan minister, that they might see the practical working of a Training College. The Principal that day entrusted to the writer of this record the duty and privilege of escorting Mr. Scott and his friend over the Institution. The questions asked indicated the deep interest Mr. Scott was taking in the subject. Methodism owes much to the action of Mr. Scott, and those who acted with him, in laying a broad and deep foundation on which to build a great and important Connexional Institution. Wesleyan Day Schools were then established, and from 1843, they increased so rapidly, that a General Education Committee

was appointed by the Conference, with Mr. Scott as chairman; their activity and earnestness aroused the whole Connexion, and the result was the erection of a magnificent range of school and college buildings in Westminster, which were opened in 1852. At the Conference of 1854, it was reported that the cost of the building was paid for, and also most of the fittings and furniture, and the Rev. John Scott was appointed the first Principal; he continued to hold that distinguished position to the end of his life. In 1852 one of the tutorships of the Training College was offered to the present writer, supported by a request from Dr. Bunting and Mr. Scott; but holding then a responsible position as head master of an old endowed school in Lambeth, the offer was respectfully declined.

Year by year, as the College anniversaries came round, Mr. Scott delivered inaugural addresses, which show a wonderful maturity of thought, and that he entered on his work after calm deliberation, and with a firm determination to succeed. He was not a clever experimenter, learning as he went; but a man of mature thought, who advanced surely, because slowly, after the path had been well surveyed. The titles only of his successive yearly addresses can here be given; the thoughts which they embody are doing their work in the schools where the nine hundred elementary teachers he sent forth are serving God and Methodism. The first of Mr. Scott's addresses to the students was delivered in January, 1854, and was entitled, "Outline of Study." In it he took a survey of the range of human knowledge likely to occupy the attention of the students. He expressed his thoughts so freely in questions, that in the space of twenty-four pages, there occur no less than 247 interrogations, and the printer had to order a special quantity of that type to enable him to print the address. "The Teacher's Best Qualification" is the title of the address of January, 1855. That delivered in January, 1856, is entitled, "Schools and Teachers," in which is described what both should be. That for 1857 has the title, "Early Elections," and refers to the necessity for decision as to the occupation of life. The fifth year lecture was on "Character," delivered in 1858, and was designed to point the way in which a young man may become what he wishes to be. The address of 11th February, 1859, was entitled, "Goodness is Power"; that of

February, 1860, "Cause and Effect," or the objects at which popular education should aim. The address of 1861 has the title, "Denominational Education," and furnishes reasons why they, as Wesleyans, should specially provide for the education of the poor of their societies. The ninth address, delivered in January, 1861, is entitled, "The Working Classes entitled to a Good Education." It was prepared in reference to the new code on education, just then issued by the Government, which was considered prejudicial to existing schools. The new code was passed, but not till it had undergone a third revision. The address of 1863 was entitled, "The Varying and the Permanent in Popular Education," the design of which was to prepare the teachers to classify the subjects likely to occupy their attention in schools. The address of 1864 was entitled, "The Wesleyan Standard of Education," which was not the lowest, but which was high enough to meet the circumstances of all the children in their schools. It included reading, writing, arithmetic, grammar, geography, history, Euclid, physical science, drawing, and music. The address of 1865 went to demonstrate that "The Entire Bible was the Word of God." The address of February, 1866, was entitled "Well-trained Teachers essential to Good Schools." The address of 1867 had the title, "Good Habits and Graceful Manners." These fourteen lectures together make an octavo volume of 360 pages, and the information they contain is of great and permanent value to any one connected with education.

Mr. Scott owed his promotion to the recognition of his financial and administrative talents by Dr. Bunting, and that was largely confirmed by his management of the Missionary finances for thirty years. He was also an able theologian, a diligent student of the Bible, evangelical in doctrine, faithful, serious, affectionate. The monotone of his voice was not favourable to great popularity; but he was a sound divine, and presented the truths of the Gospel with plainness and force. As the superintendent of a circuit he had but few equals. In the Educational Department of Methodism his most valuable aid to the Connexion was amply demonstrated. His unwearied labours at the Normal School secured for him the highest esteem and approbation. He continued to preach on the Sabbath to the last. His last sermon was preached at Greenwich, 5th January, 1868, and he took part in the

Covenant Service and Sacrament afterwards. Next day he was unwell; paralysis followed, then unconsciousness, and he peacefully entered into rest, 10th January, aged seventy-six years. He was interred at Norwood Cemetery. Mr. Scott's portrait was thrice in the *Methodist Magazine.* Some time after his death, the Scott Memorial Chapel was erected at the Westminster College, to keep in memory their deservedly honoured first Principal. A marble tablet is erected in the chapel, on which is recorded an outline of the ministerial life and work of Mr. Scott.

The following is an extract from the sketch of Mr. Scott's character, as presented in the "Minutes of the Methodist Conference, 1868":—

"He was an able theologian, and found his highest gratification in investigating, illustrating, and applying the truths of the Bible. His sermons were sometimes marked by profound thought, extensive knowledge, and an elegant imagination. Had his voice been equal to his powers of thought and expression, he would probably have ranked amongst the first preachers of the day. As the superintendent of a circuit, he had few if any superiors. As administrator of the Auxiliary Fund, he showed himself a wise, faithful, and sympathising friend of the worn-out preachers and their widows. For more than thirty years he gave his useful services to the Missionary Society. It was chiefly, however, in connection with the Education department that he rendered the most effective and valuable aid to the Connexion. Whether in dealing with the public aspect of National Education, or in directing the energies of the Methodist people in that work, he was profoundly impressed with the importance of making the education religious, and of using the means of intellectual improvement, in the spirit of piety and charity. As Chairman of the Educational Committee, and Principal of the Normal Training Institution, he secured for himself the esteem and approbation of the Connexion."

Joseph Beaumont, M.D.

[*Born*, 1794 : ***Entered the Ministry***, 1813 : *Died*, 1855.]

A DISTINGUISHED man, and an eminent Christian orator, passed from amongst men when the spirit of Joseph Beaumont so suddenly left its earthly tenement. Standing in the pulpit of Waltham Street Wesleyan Chapel, Hull, on a piercingly cold Sunday morning in January, 1855, he opened the public devotions by giving out two lines of Hymn 316 in the Methodist Hymn-book, with a crowded audience before him. With an awful pathos, and with quivering lips, he read from the second, not the first verse :—

> "Thee, while the first archangel sings,
> He hides his face behind his wings."

While the second line was being sung, the preacher looked partially round as if in search of something, he sank down in the pulpit, bruising his temple as he fell, and that instant his pure and beautiful spirit was admitted to chant the praises of God before His throne in heaven! Without a sound, or sigh, or motion, the pulsation of the heart ceased, and the released spirit was at once in the heavenly choir. What a transition! Who on earth can realise the glory which burst upon his vision? Closing his eyes in an earthly temple in the act of worship, and opening them in the temple above! The hymn of adoration dying softly on the ear in the church militant, and the full swell of the Song

of the Redeemed bursting upon the enraptured ear in the church triumphant! He was not, for God took him; he knew nothing of dying; he was, like Enoch, translated.

Joseph Beaumont was born at Castle Donington, Leicestershire, 19th March, 1794. He descended from a very ancient family, who trace their history from the romances of the Vikings, through the times of the Normans, with whom they were engaged in various wars, and obtained large possession of lands in Leicestershire, in which county they had been the ancient earls. One branch of the family migrated to the West Riding of Yorkshire, from which locality John Beaumont came, who was the father of Joseph. John inherited a great love of music, which art he cultivated through life; but in 1796, he became a Methodist itinerant preacher, and continued in that ministry till his death in 1822. He left a large quantity of MS. music, very little of which has been printed; the writing of it was often a great solace to his mind, amidst the heavy trials and hardships of an itinerant life nearly a century since.

In his childhood Joseph was a favourite in the family, and his mother said of him she never knew him to tell a falsehood. He was educated at the Old Kingswood School for Preachers' Sons, where he remained for five years; and during the last year of his stay there his conversion took place, of which his conduct gave clear evidence. His mind was constantly pervaded with the love of God. On returning home in 1808, after such a long absence, he scarcely knew his father, whose face he had not seen for five years. With a large family around him, and a very slenderly furnished purse, Joseph's father soon started him on the business of life, by apprenticing him to a chemist at Macclesfield, so that from very tender years he experienced but little of home affection. He was diligent in his religious duties; but at the age of seventeen, his apprenticeship ended by the bankruptcy of his master, and he promptly entered on a much improved position as assistant to good Mr. Claughton, wholesale chemist, at Chesterfield. There he had better opportunities for study, which he diligently improved; and soon after uniting himself to the Chesterfield Methodist Society, was accepted as a local preacher. His mind craved for opportunities of usefulness; but a difficulty was in his way,—he suffered considerable

anxiety and distress from the defect in his speech. His stammering was not, however, altogether an evil, for he declared that it kept him from bad company, in which he found he would have been mocked and ridiculed. In conversation he was often distressed, as he was frequently unable to reply at once to questions asked. At Chesterfield he received much kindness and encouragement—more even than he had from his own father. The Methodist preacher at the place named desired him to preach a sermon, and his first effort, at the age of nineteen, was from the words, " Repent ye, and be converted, that your sins may be blotted out." The preacher, Thomas Rogerson, sat behind him in the pulpit; the verdict was at once given that he must be a preacher, and this report was sent to his father; who, in a letter dated January, 1813, gave his opinion that there were three things which would work against him in the ministry; first, his stammering; second, his feeble health; third, "men with small abilities are but little thought of." How little faith his father had in his son's qualifications is manifest; but the faith of good Thomas Rogerson was stronger, and at the May district meeting, his name was accepted to be sent to Conference to be entered as a preacher on trial in the Methodist itinerancy. His father miscalculated his son's ability.

How little did the father of Joseph Beaumont foresee that his stammering boy would so soon after become one of the most acceptable, earnest, popular, and eloquent preachers in the Methodist Connexion! To conquer his defective utterance, he placed himself under the care of Mr. Thelwall, under whose supervision steps were taken to subdue the impediment. It was, however some years before he succeeded as he desired; but he was determined, therefore persevered, and was in the end rewarded. His first circuit was Warrington, Lancashire, in 1813, where he immediately secured popularity and influence. His preaching arrested attention, and the first-fruits of his ministry were abundant. He was under the Rev. Philip Garrett, who took pains to direct the study of the young preacher; and Mrs. Garrett, in whose family he lived, showed him the kindness of a real friend and mother. He, in return, took pains in carrying on the education of their daughter. It was a surprise to many that a young preacher of only twenty years

should be invited to remain a second year. He had to work hard in constantly preparing new sermons, as he commenced his ministry unprovided with them.

In 1815, he was removed to Prescot, where he formed two of the dearest ties of earth; there he became acquainted with the lady who became his wife, and there he formed an intimate and enduring friendship with that distinguished critic, divine, and scholar, Dr. Adam Clarke. Dr. Clarke resided at Millbrook, near St. Helen's, and Joseph Beaumont resided at the latter place. He remained only one year in that circuit, and in 1816 removed to Denby Dale, a place in which he found plenty of work, and scarcity of everything else. In 1817, he was appointed to Bingley, near Bradford, and at that Conference was received into full connexion. During those four years, he was unremitting in his studies, and zealous in his pulpit and pastoral duties. In 1819, the Conference appointed him to Glasgow, where he took the advantage of attending the "Humanity" classes at the University. In 1820, he was transferred to Dunbar; and early in the year 1821, he was married to Miss Susan Morton, of Lancashire, his residence being at Haddington. He spoke at a meeting on behalf of the Religious Tract Society, at Haddington, with such energy and eloquence, that "the people wondered"—even the Scotch were aroused by his earnestness. At the Conference of 1821, he was removed to the Edinburgh circuit, where he and the people agreed so well, that they retained him amongst them three years. In Edinburgh, his health was precarious; occasional indications of heart disease caused him considerable anxiety; and, fearing that the hardships of the itinerancy would be too much for him, he was persuaded to study at the Edinburgh University, with a view of adopting the medical profession. He continued his studies in that department on every available occasion; but it was not till his second appointment to Edinburgh, in 1836, that he completed his course, and passed honourably after examination, taking his degree of M.D. Some of his friends, hearing him called Doctor Beaumont, concluded he was a divinity doctor, and as such he was often addressed for years afterwards, his popularity arising from his eminent abilities as a preacher. Many of his brethren in the ministry had received honorary degrees from America; but his degree was a British

one, earned by hard, long, and patient study. It is a noticeable coincidence, that the subject of the essay which he prepared for his degree examination, was that class of disease which proved fatal to himself—disease of the heart. The essay attracted much attention, and was considered to be one of much higher standard than that which such productions ordinarily reach.

Partly for the recovery of his own health, and partly to be near his widowed mother, he selected Buxton, where she resided, for his next circuit. It was then little more than a village, with a few large hotels for rheumatic patients, who came for the benefit of the Buxton waters. The only house available for his family was so inconveniently small, that he could not even find room for his small library; and so part of his books had to be stored away in the larger house of the senior preacher. The bleak air of the Peak of Derbyshire was too strong for his delicate organisation; and at the end of one year, he was glad to escape to a more congenial sphere of labour, so in August, 1825, he removed to Hull, where he had the extreme of affectionate kindness, and indulgences of many kinds; and in spite of alarming illness, and other causes, which depressed his feelings, he spent three very happy, very useful, but very laborious years. His ministrations were not confined to the Hull circuit; his very attractive preaching brought him so many invitations, to preach special and anniversary sermons, that he acquired a national reputation amongst the Methodists, who were then an almost undivided body; and his residence at that time at Hull was the opening period of his great popularity throughout the country. His hesitancy of speech—stammering—caused him much painful anxiety at that time; so much so, that he seriously contemplated retiring from public life, as he found it to be restrictive of his ministerial usefulness. A popular error was long prevalent—that the defect in his speech was caused by a malformation of the mouth, and that it was remedied by the use of a silver roof to his mouth. This was not true—no such defect existed; the defect was a purely nervous affection, caused by a too great eagerness to give utterance to words and thoughts, which came so rapidly, that the natural organs were disarranged by their rapid flow. By presence of mind, self control, perseverance, and the advice of eminent elocutionists, aided by Mr. Broster, he

ultimately so mastered this weakness, as to be able to speak with comparative ease and comfort.

The greatest cause of anxiety Dr. Beaumont had at Hull, was a severe attack of illness, caused from heart disease. Yet on examination, the profession declared that there was no organic disease at the fountain of life. It is a remarkable coincidence, that thirty years afterwards, when again stationed at Hull, the heart's functions should have so suddenly ceased, as to cause instant death as he stood in the pulpit. Between the two attacks, he had nearly thirty years of almost herculean labour, and constant travel; yet in the midst of so much uncertainty, he was spared to the age of sixty. A gracious revival took place during his stay at Hull, in which Mr. Beaumont took an active and deep interest.

On several occasions his voice had been heard in the metropolis, and many London Methodists had heard him preach and speak in the provinces. In 1831, he was welcomed to a London circuit, and at Southwark he received a genuine Methodist greeting. At the Conference held that year, he took a bold step in opposing the wishes of those few preachers, led by Dr. Bunting, who sought, by the undue exercise of might over right, to create unrest, and even opposition and resistance. A large number of preachers wished Dr. Clarke to be President of the Conference, and they voted for him; but a larger number were awed into submission to vote for the preacher nominated by the platform preachers. The unkindness toward Dr. Clarke was so marked and direct, that Joseph Beaumont had his indignation roused intensely; and he delivered a withering speech in the Conference, exposing the injustice perpetrated. A feeling occupied the minds of the preachers in office and authority, which was expressed in whispers—That young man must be put down. But no: Joseph Beaumont had a mind too independent to be frowned down or kept silent by threats and intimidation. The resolution then silently made was never rescinded; but it never altered Mr. Beaumont's resolve to do what his conscience told him was right. Up to the last day of his life, he had to resist the influence of the Conference platform as he then found it. The antagonism which then existed is, however, gone for ever; and the divisive spirit, which so deeply wounded the mind of Mr. Beaumont,

and sent more than a hundred thousand members out of the Wesleyan body, has not only gone, but the men who now occupy some of the foremost places in Methodism, are using their utmost efforts to bring back into union the people who were then cast out: so completely is the mind of the Wesleyan Conference changed. For refusing to bring to trial and expel members from his circuit, Dr. Beaumont had to endure trials which one can now scarcely read without a shudder; he obeyed his conscience, not the Conference; and in the light of subsequent experience, Dr. Beaumont's conduct is more than justified. For his uprightness, honesty to conviction, and sense of justice, he was not only censured by some of his brethren, but they tried to degrade him by depriving him of the superintendency of a circuit. But he felt no degradation; so when appointed to Hull, his last circuit, he was sent as second preacher under the amiable and gentle John Lomas, seven years the junior of Dr. Beaumont as a preacher. These are facts which cannot be concealed. The Wesleyan Conference would not so act now towards a minister of Dr. Beaumont's opinions; on the contrary, preachers of like independence of mind, now in the Connexion, are promoted to positions of official responsibility and influence. At the Conference of 1832, when in the matter of Dr. Adam Clarke's enforced supernumerary position, and Joseph Beaumont's defence of the Doctor, the Conference passed a vote of censure for that defence, he asking if that vote was to be entered on the "Minutes," the ruling power of the platform saw the danger of such publicity, and the vote was suppressed; had it not been, Dr. Beaumont would have at once terminated his connection with men who could so act. The experience he had of officialism in the metropolis satisfied Dr. Beaumont, that a circuit away from London would be more congenial to his mind, and at the end of two years he removed.

At the Conference of 1833, he readily accepted an invitation to return to his former circuit in the capital of Scotland. He had a strong affection for Edinburgh, for the place itself, and for its associations and inhabitants. He went there as plain Joseph Beaumont, preacher of the Gospel; he there completed his medical studies, and at the end of his three years' stay there, took his degree, and left with the diploma of doctor of medicine. To some it might seem a little

incongruous for an eminent preacher to be a medical doctor; but such combinations of talent were not unknown in Puritan times. One of the Wesleys, in the seventeenth century, was both a preacher and medical professor; and he practised medicine after he was ejected from his living in 1662, to obtain the means of subsistence. Not so with Dr. Beaumont; he had the ability to practise, but not the necessity; his mind took a higher range, During his stay in Edinburgh, he was called to visit and preach special sermons in Ireland. His sermon at Londonderry excited great interest; so much so, that the bishop himself, Dr. Ponsonby, sat an attentive listener in a Methodist chapel; and the liberality of the bishop was shown by his sending word to Dr. Beaumont, before the service, that he would be willing at the close to dismiss the congregation with his blessing. In reply, the preacher said, "Tell the bishop that I am grateful for the kind feeling with which he proposed this; but if he will preach, I will give him the pulpit, and listen to him with pleasure; then he shall both preach and bless; but if I preach, I bless." The bishop was one of the collectors after the sermon was preached.

Week by week, most weeks in the year, Dr. Beaumont was called away to special services out of his circuit, speaking or preaching every day, often twice the same day; and this extra duty was done to promote Methodism. He was prevailed upon to return to the metropolis, after his three years spent in Edinburgh; and in 1836 he came to the Hinde Street circuit, where he had Mr. Atherton and Mr. William Beal for his colleagues. The most friendly harmony and co-operation prevailed, and they had three years together of remarkable and increasing prosperity. During his stay in the metropolis, he wrote and published in 1838, a "Memoir of Mrs. Mary Tatham, of Nottingham," a volume of 412 pages—an interesting record of a pious life; and in that work, the most considerable one his pen produced, he showed an accurate and delicate appreciation of character. In 1839, he was stationed in the Liverpool South circuit, where he was well known from his occasional visits, and where he had a warm and affectionate reception. Having spent three years in that circuit, the Liverpool North circuit secured his services for a further period of three years. An effort was made then, as on former occasions, to restrict his services to his own circuit;

but with the calls made upon him for voluntary services, in all parts of the Connexion, he would make no pledge to limit the range of his week-day duty. In himself he felt as much called to perform these extra duties, as to attend to the calls and responsibilities of his own circuit. Very few persons were discontented with the Doctor in his action, in this respect, and they were mostly of a class that no one could please long together.

It was during his stay at Liverpool, that he was questioned by the Conference in reference to certain Fly-sheets circulated in the Connexion; but respecting them, and also another work published in 1840, entitled "Wesleyan Takings," he would answer no questions, nor would he sign any declaration which was intended to involve any one in blame or censure. The "Wesleyan Takings" are published without any author's name; but in the Catalogue of the British Museum Library, the work is there described as by Joseph Beaumont and James Everett. The latter acknowledged the authorship of that work, to the writer of this sketch, when visiting him in Sunderland; but any connection with that work by Dr. Beaumont is open to doubt. Whilst he was in Liverpool, the Rev. James Caughey, a well-known American revivalist, came to England; and the three Methodist preachers in the Liverpool North circuit—Dr. Beaumont, and the Revs. Abraham E. Farrar and John H. James—offered him the first opportunity he had in England of conducting those special services, which were the means of saving and blessing thousands of persons. Mr. Caughey still survives, in feeble, but happy old age.

The happiness of his stay in Liverpool was broken by the expiration of his six years there; and he had to choose from invitations pressed upon him from Leeds, Halifax, and London. The Conference of 1845 appointed him once more to the metropolis, and he was located in the Great Queen Street circuit, the second in Methodism, he residing at No. 10, Harpur Street, Bloomsbury. Now that he was again located in London, the many friends he had there resolved to retain him amongst them as long as they could; and after spending three years in the London Second circuit, in 1848 he was stationed in the London Sixth, or Hinde Street circuit, with the Revs. William Atherton, Abraham E. Farrar, William M. Bunting, and William Clegg. In the course

of his journeys at that period, he was at Tamworth when the anniversary of the Branch Bible Society was held, with the famous Sir Robert Peel, M.P., in the chair, who took the opportunity, when calling upon Dr. Beaumont to speak, to express the happiness he felt at meeting him there, and having the opportunity of hearing him address the meeting. During his stay in London, he spoke at many public meetings, and delivered an address on "The Acquisition of Knowledge," to the Young Men's Christian Association. He rendered the same service again in 1852; his lecture, which was published, is entitled "Divine Revelation, its Truth and Importance." It was during his residence in the Hinde Street circuit, that the last great disruption took place in Methodism. No man in Methodism strove more earnestly to preserve peace, order, and unity, in the circuit; but his efforts were overruled and controlled by high official authority, and an attempt was made once more to censure him in the Conference. His own sense of what was just and right, supported by numerous friendly letters from all parts of the Connexion, raised him above the attempt made to degrade him. It had the opposite effect on the public mind; but it had this effect on himself—it created so much uneasy and anxious feeling, from an intense desire to be and to do right, that the foundation was laid for that disease, which so soon afterwards terminated so suddenly his wonderfully active and useful life.

At the Conference of 1851, he removed to Bristol; and during the three years of his stay in that city, he abated none of his ministerial activities. He visited Ireland once more, and preached there, and in many parts of England; but the constant interruptions, caused by frequent attacks of rheumatism, gave him considerable anxiety. He went to Buxton, to try the healing waters of that famous place, went through hydropathic remedies, but the medical men did not seem to understand the cause of his ailments. He got no better. In 1852 he was in London, and spoke at the Ragged School Meeting in Exeter Hall. The same week he preached one of the anniversary sermons of the London Missionary Society, in Whitefield's Tabernacle, after which some friend sent a cheque for £500 to the Society. His popularity and usefulness were as great as ever. His Bristol friends would have liked to retain him there; but he preferred a change, so accepted an invitation

to go again to Hull, in September, 1854. Before entering on his work, he visited the Continent in search of health, but returned no better. He commenced his work in Hull, continued to labour there to the end of the year, and began his duties in the new year, 1855, often in intense pain, but with the courage of a hero; till, on Sunday morning, 21st January, in that year, he entered the pulpit of Waltham Street Chapel, gave out a hymn, and whilst the first lines were being sung, he was not, for God took him.

"The fatal event which so suddenly terminated his distinguished career was entirely unanticipated by any of his friends or medical advisers. For some months he had been suffering much from rheumatism, which had greatly enfeebled him, and sadly altered his countenance. Against that malady he bore up with remarkable courage and resignation. His enthusiasm for his pulpit labours had prevented it from having much effect upon him. The anxiety of some of his friends had led them to suggest that he should rest for a year or two from the great strain of his continuous labours, that he might recruit his health. To that he would not consent. He loved his high and holy vocation, and from the 7th to the 20th of January he preached fifteen sermons, besides conducting the Covenant and Sacramental Service, and travelling some hundreds of miles in the Midland counties, in bitterly cold weather. During those services, none could discern any abatement of the preacher's earnestness and power; the spiritual influence that pervaded them was long afterwards remembered."

The news of his death spread rapidly through the country; nearly all the newspapers made a record of it, and mostly with high commendation of the Doctor. In Hull the sensation his death created was profound; he was so much esteemed. So numerous were the applications to see the life-like remains of the beloved minister—life-like even as he lay in his coffin—that on two afternoons, the friends of the Doctor, many hundreds of them, passed through the chamber where his body was at rest, that they might take a last and loving farewell of his well-known and well-remembered noble countenance. His family received hundreds of letters of loving sympathy from Christians, rich and poor, and from Christian ministers of various denominations, many of whose churches he had so generously served.

The character of Dr. Beaumont may be gathered from the record of his life. "His preaching," says the Minutes of the Conference, "was characterised by great general felicity and frequent brilliancy of illustration, by repeated bursts of impassioned eloquence, and an earnestness of manner and delivery which produced a vivid impression on his

audience. His services were in great request as an occasional preacher, and an advocate of various benevolent institutions, and to these purposes they were cheerfully devoted without regard to personal inconvenience, and in a catholic spirit; his ministry on these occasions, as well as in its ordinary exercise, was a blessing to many." The author of "Wesleyan Takings," vol. ii., devotes one of his longer sketches, extending to thirteen pages—No. 111—to the delineation of the character of Dr. Beaumont. One sentence may be quoted:—

"His power over his congregations is, without exception, beyond that of any other man in the Wesleyan body. At the Conference of 1841, he preached one of the Sunday-morning sermons in Oldham Street Chapel, which was crowded to excess. The clock struck twelve before he had obtained the mastery of his subject, so he said he must conclude, as his time was gone. Instantly one spontaneous burst from the congregation was heard, 'Go on, go on, go on!' It was like electricity, and the preacher, catching a fresh inspiration, said, 'I will go on at your bidding.' He proceeded with unusual freedom for another hour, the countenances of the vast audience beaming with delight. It was a season of power."

Dr. Beaumont's son, Joseph, says of his father:—

"He was of a fair complexion, somewhat ruddy: his hair, now brown, now silver, now black, flowed, almost unrestrained, and with singular softness and grace, over his genial brow, which was remarkably lofty, and delicately modelled. His eyes were small, deeply set, and of a brilliant blue, which is more often described by poets and lovers than seen. His mouth betokened all the wealth and power of his sensitive character; all aided to produce a countenance singularly brilliant, powerful, and attractive."

Dr. Beaumont did not make much use of his pen. In 1832 he published the sermon he preached on occasion of the death of Dr. Adam Clarke, for which he had the thanks of the Doctor's family. He also published, the same year, a sermon on "Seeking Things Above." The last sermon he preached in London was in July, 1853, when he preached one of the Jubilee sermons for the Sunday School Union, in the Hon. and Rev. Baptist W. Noel's Church. It was printed. Many of his sermons were reported by unauthorised persons, and after his death a considerable number of these were collected and published at Otley and in London. After his death, funeral sermons were preached by the Revs. James Everett, T. S. Fleming, and Daniel Chapman, and they were printed. His portrait did not appear in the *Wesleyan Magazine*, much to the regret of his many admirers; but it was several times engraved, once for the frontispiece of his "Life" by his son, and yet again in a large lithograph by Bouguiet, in 1847—a remarkably accurate likeness.

James Dixon, D.D.

[*Born*, 1788: *Entered the Ministry*, 1812: *Died*, 1871.]

JAMES DIXON was a remarkable example of a persevering itinerant Methodist preacher. For just fifty years he travelled in circuit work, with only two slight official interruptions—the first, in 1841, when he was elected President of the Conference; and the second, when in 1848 he was sent by the Conference as the English Representative to the General Conference of America. It is not the privilege of many men to be able to toil so long as half-a-century in constantly preaching the Gospel, not only every Sabbath day, but for many years preaching every day in the week. The necessity to be so much in the open air, walking as well as riding on horseback, greatly contributed to promote health, and to sustain the preachers in their work; and in this respect Methodism has proved to be very favourable in the matter of longevity, for out of seventy Presidents of the Conference, thirty of them were fifty or more years in the full work. Amongst the preachers who kept in the full work half-a-century, besides Dr. Dixon, were John and Charles Wesley, Henry Moore, Dr. Adam Clarke, Joseph Benson, Thomas Taylor, Thomas Jackson, Joseph Entwisle, Joseph Sutcliffe, James Wood, Richard Reece, John Lomas, Dr. Bunting, and Dr. Newton. One part of the duty of the superintendent of a Methodist circuit, was that of selling the books published by the Book-room. To that duty Dr.

Dixon had the greatest dislike; any amount of travelling and preaching he would cheerfully undertake, but he declined the office of bookseller; hence his name appeared in the Minutes either as the second or the third preacher, that he might leave the book agency and schedule-keeping to the superintendent, even though he might be a junior preacher in point of standing in the Connexion.

The father of James Dixon was John Dixon, a native of Castle Donington; his mother was Hannah Drake—a woman remarkable for decision of character, good sense, and honest simplicity; she lived to be eighty seven, in the same secluded spot where she was born. Their second son, James, was born at King's Mills, two miles from Castle Donington, Leicestershire, 29th October, 1788. Mrs. Dixon was a Methodist of the old school, attending the Methodist chapel at six o'clock on Sunday morning, and church in the forenoon, taking her children with her. James went to school at Castle Donington, but not after he was ten years old: from that age he had to work in the paper mill belonging to his uncle, on the banks of the river Trent. The mill is a remarkable structure in the Gothic style, originally designed for a church. In the park behind the mill is an arbour, in which Thomas Moore wrote part of "Lalla Rookh." For years James was shut up in this secluded village, having little knowledge of the world outside, only what was brought once a-day by the mail-coach as it stopped to change horses. Now and then a waggon arrived at the mill from Derby, and some scraps of news were then obtained. There were, however, on the banks of the river Trent, and in the country lanes, some exquisitely beautiful spots of diversified scenery, which were sources of delight and instruction. James grew up a strong and firmly-built lad, a little above the middle height, with a fine open countenance, and an abundant supply of flowing hair—always long. He also possessed great bodily strength. When there was a report of Buonaparte invading England, he joined the local militia, and for four years—1809-14—he belonged to that service.

Mrs. Drake, the grandmother of James Dixon, introduced Methodism into the family; and seeing the thirst for knowledge manifested by James, she put good and useful books in his way. His mind had long been exercised with thoughts of religion, and on

Whitsunday, 1807, he went to the Methodist chapel and heard a sermon by the Rev. John Denton. Under that sermon James Dixon was converted. After leaving the chapel, on his way from Donington to the mills, he knelt down by the hedge, and prayed most earnestly to God, to understand exactly what was the great change he had realised, when there came to him a voice, clear and distinct, saying, "Arise, shine, for thy light is come, and the glory of the Lord is risen upon thee." All that he felt and believed. Years afterwards he remembered that spot, and pointed it out, with a sense of deep gratitude. He did not join the Methodist Society till 12th April, 1808; but his determination he expressed to his mother in these words, "If I am to be a Methodist, I WILL be a Methodist," and Methodism never gained a more true and faithful adherent. Nearly sixty years afterwards he remembered 12th April, and spoke of it as the day of his religious choice, and the day on which he joined the class of Joseph Twells. More than a year afterwards he was constrained to speak to others of his new-found joy; and near the end of the year 1809 he preached his first sermon at the village of Weston, from the words, "He brought me up also out of the horrible pit." The Rev. Marshall Claxton, Dr. Taft, and the Rev. Jonathan Edmondson, were the preachers he heard for three or four years after his conversion, and they showed him much kindness and attention. He took full notes of the sermons preached by the two ministers last named, which filled one hundred pages, with his name and date, 27th September, 1810. He also began to prepare outlines of his own sermons. About that time one of his militia comrades, Mr. Morley, was converted, and they exchanged many letters. Mr. Morley, after hearing him preach for some months, said of him to a friend, "James Dixon will make a shining preacher some day." They became fellow local preachers and band-mates in Methodism. His letters to Mr. Morley indicate enthusiasm, sincerity, and true friendship.

After two years spent as a local preacher, during which period he continued to work at the paper mills, the Rev. William Holmes, superintendent at Castle Donington, recommended James Dixon as a suitable person for the itinerant ministry, at the March quarterly meeting, 1812. Some local preachers said his "rough and uncultivated

style was not up to the mark for the ministry"; but the preacher was so determined, he was passed. It was necessary for him to appear before the Derbyshire Quarter Sessions, and take out a licence to preach, which is dated 14th January, 1812, and is still preserved as a curiosity of past times. The Conference of 1812 received him as a minister on trial, with many others, and his first appointment was to Hereford. Although it was a cathedral city, it was a poor place for Methodism, and his landlady gave him a most discouraging reception. He had saved £20, which he took with him, or he could not have lived on the pittance given him as salary. He would have given up at the end of the first year; but consulting his friend Mr. Edmondson, he replied, "You must not give up, lad; go on, it is best to begin at the fag end." For several years he visited home in the summer, and always had a cry about his hardships; but his grandmother cheered him out of his crying. The Conference of 1813 sent Mr. Dixon to Kington, in the county of Hereford, where he spent two years in the same laborious way, and enduring the same poverty. He had to walk from ten to twenty miles daily, preach every evening, and preach four times on Sunday in places four or five miles apart. He spent two years at Kington, and one year at Brecon, after which, at the Conference of 1816, he was received into full connexion, and soon afterwards married Miss Eliza Watkins of Kington; but her health failed, and she died at the early age of twenty-four. Mr. Dixon was stationed at Cardiff in 1816; but he remained there only one year, owing to his wife's failing health.

In 1817, Mr. Dixon was appointed again at Kington. It is only a small place, with less than three thousand people, but they had begun to appreciate the preaching of their young minister. Soon after his return, his sermons awakened deep interest and attention; not only the Methodists, but the leading families in the place, and professional men, attended his ministry. To himself, he had seemed to be on probation till this time; now his powers of mind developed, and he began to give evidence of training, and discipline, as a preparation for those important spheres of labour he was soon to occupy. He read all the best books he could collect, and wrote his opinion of each author, his notes remaining to this day as evidence of his care, thought, and

diligence. After the Conference of 1819, he married a second time; the lady he selected was Miss Mary Cooper, of Knighton. He was now appointed to the Luton circuit, his residence being at Toddington, a healthy and pleasant village. In 1820, Mr. Dixon first met the Rev. Richard Watson,—two congenial minds,—and Mr. Watson was the first of the leading Methodist ministers to discover the latent talent and genius of Mr. Dixon. He corresponded freely with the Rev. G. Birley, with whom he made a proposal to go out as a missionary; but the way was not then opened. In 1821, he was stationed at Gloucester, with a residence at Tewkesbury. The circuit was in a low state, congregations divided and dispersed, and the chapels in debt. He laboured hard to remedy those evils, during three years. Contention and disquiet had preceded his arrival. He had to try peace, and his efforts were not in vain; he remained the full term of three years there. At the end of that period, the Missionary Committee, thinking of sending him to India, resolved first to try Gibraltar, where he was sent in September, 1824; but arriving there in the hot season, fever set in, and neither he nor Mrs. Dixon were well, and the doctor advised their return to England, after only one year. That ended the missionary experience of Mr. Dixon. He was a kind of chaplain at Gibraltar, and tried to learn Spanish, that he might preach to the natives; but in this he failed. One thing he did learn—namely, he saw popery in all its deformity: he saw the people in a violent struggle against despotism, and he became a determined foe to the papacy, which he strongly manifested some years afterwards. He attended the Sheffield Conference in 1823, after an absence of seven years, and was surprised at the change made in the service for the ordination of the young men; and on inquiring by whom the change was made, was informed, by Mr. Jabez Bunting. Mr. Dixon disapproved of the act altogether, and he made no secret of his opinions. That was the first occasion of his open and decided disapproval of the proceedings of Mr. Bunting in the Conference, but not the last. Again the two men were in antagonism; and although Mr. Dixon knew that his views would not have much weight in altering the counsels of one so high in authority, he yet expressed his dissent, sometimes in very decided terms, to that conduct which produced such a fearful disruption in

1849-50. Between Dr. Bunting and Dr. Dixon there existed high esteem for each other's talents, though there was never much intimacy.

On Mr. Dixon's return from Gibraltar, through the suggestion of the Rev. Richard Watson, he was appointed the third preacher in the Wakefield circuit, then one of the most flourishing in England. Mr. Dixon from this time, 1825, began to be known as one of the most powerful speakers and preachers of the Methodist body, his addresses being distinguished for vigour of thought, richness of evangelical truth, glowing imagination, and a sanctified fervour, which mightily moved the hearts of his hearers. At Wakefield, Mr. Dixon was again left a widower. Mrs. Dixon never recovered the health she had before she went to Gibraltar, and she died at Wakefield, 6th June, 1828. His mind was diverted from his sorrows by repeated invitations to preach special sermons, and speak at public meetings,—first at Leeds, then at Huddersfield, then at Manchester,—on each occasion with increased admiration on the part of the public; until in May, 1828, he was called to preach the missionary sermon in City Road Chapel, and speak at the anniversary meeting the next day. These were considered the highest honours the Connexion could give, apart from office. On that occasion he heard Mr. Watson preach one of his greatest sermons, and his friend James Bromley, his former playmate and companion, preached another of the sermons in London. James Dixon's missionary speech on that occasion included an eulogium on Richard Watson, who was sitting on the platform, which was said to be one of the most perfect extempore orations ever pronounced by one man upon another. Within three months, Mr. Dixon was removed from Yorkshire to the metropolis, and stationed at Southwark. After one year, the circuit was divided, and Mr. Dixon was placed in the new circuit—Lambeth. Amongst those who heard Mr. Dixon's eulogium, at the missionary meeting, on Richard Watson, was Mary, Mr. Watson's only daughter. She could not but admire the man—the orator—who could thus honour her father; and two years afterwards, in August, 1830, Mary Watson, the accomplished and beautiful young lady,—skilled in French, Greek, Latin, and Italian, and an exquisite musician,—became the third wife of James Dixon. Although possessed of such high culture and such varied accomplishments, she was won by the greatness of the character

of the man who had shown his high appreciation of her father. More than a quarter of a century afterwards, Dr. Dixon was in City Road Chapel, having pronounced an oration there over the body of Dr. Jabez Bunting. Dr. Dixon was then blind, and left to stand in the aisle alone, whilst the congregation went into the graveyard to see the interment. Seeing the grand old man, with snow-white, flowing hair, thus neglected, the writer of these lines took him by the hand, and led him to a disconsolate lady, a beloved friend of Mrs. Dixon's, and putting their two hands together, mentioned the lady's name. Instantly the blind old man clasped both his hands on hers, and said with earnestness, "God bless you; I am so glad to see you!"—yet he was perfectly blind. Good old Dr. Dixon thanked the writer more than once for that happy introduction. Some time afterwards, the young preacher who had charge of Dr. Dixon, came into the chapel and resumed his guardianship. That was in June, 1858, the occasion of the last interment at City Road Chapel: the service lasted nearly three hours.

From Southwark, at the end of three years, Mr. Dixon was, in 1831, removed to the City Road circuit—the first in Methodism; his colleagues being the Rev. Richard Watson, his father-in-law, and the Rev. Thomas Galland. That was the last year Mr. Watson's health permitted him to do any circuit work. That year he was appointed a resident secretary of the Wesleyan Missionary Society, and died soon afterwards, in January, 1833. The first time the Wesleyan Missionary meeting was held in Exeter Hall, was in May, 1831. Mr. Dixon made there a powerful speech against negro slavery, as did also James Montgomery, the Sheffield poet. Mr. Dixon attended Mr. Watson on his death-bed, and the first literary contribution of his pen was an account of Mr. Watson's last sickness and death. After spending six profitable and useful years in London, Mr. Dixon was removed in 1834 to the Pitt Street circuit, Liverpool, then one of the most important country circuits. During his stay of three years there, he had to take an active part in the Warrenite dispute, which was work in no way congenial to his taste. In May, 1835, he was again called to London, and with Jabez Bunting and Robert Newton, had to make the chief speeches at the Wesleyan Missionary Anniversary. By the Conference

of 1835, Mr. Dixon was requested to write the Annual Address to the Societies. In 1836, the Rev. David M'Nicoll died, who was a colleague of Mr. Dixon's at Lambeth. Mr. Dixon preached a sermon at Liverpool on the occasion of his death, which was printed in 1837, with the title, "Ministerial Fidelity and Joy in Death." The sermon is full of solemn and tender beauty. It was afterwards enlarged into a Memoir, and prefixed to the "Collected Remains" of Mr. M'Nicoll. Mr. Dixon was again invited to take part in the Missionary Anniversary in London, in 1837, by special and urgent invitation of Mr. Bunting himself. At the next Conference, Mr. Dixon had again to write the Annual Address.

At the Conference of 1837, Mr. Dixon was made the superintendent of the Sheffield West circuit. He remained there three years, took a considerable part in public affairs, exercising a powerful ministry, and became one of the leading ministers in the neighbourhood. His colleagues were T. C. Ingle, Benjamin Clough, Joseph Roberts, John Burton, John M'Lean, and W. E. Miller, all of whom it was the privilege of the present writer to sit under the ministry of during most of the third year of Mr. Dixon's residence. Mr. Dixon was not only the greatest preacher in the town, but remarkably popular with the poor. He there delivered a series of lectures on "The Providential Government of God, as seen in the History of the Patriarchs." In April, 1838, he took part in a missionary tour in the north of Ireland, and he revisited that country for the same object in 1839. During the same year he initiated a scheme for the consolidation of the day, evening, infant, and Sunday schools of Methodism. He also took part in the formation of the Wesley College, Sheffield, and preached the opening sermon in 1840, which was published under the title of "Religion Essential to the Completeness and Utility of Knowledge." He had previously published, in 1839, "Letters on the Duties of Protestants with regard to Popery," which reached a second edition in 1840. At the same time, he joined with Mr. Waddy, Mr. M'Lean, and others, in giving a series of lectures on the same subject. He held popery to be the one prominent danger of England, and from that conviction nothing could move him. During his stay in Sheffield, Mr. Dixon preached two funeral sermons; one for the Rev. J. Ward, the other for the

venerable and holy William Edward Miller, whose "Life" Mr. Dixon afterwards wrote and published. But the most remarkable of many great pulpit efforts at that time, was Mr. Dixon's sermon, preached on Friday, 25th October, 1839, in Carver Street Chapel, on occasion of the Centenary celebration of Methodism. After he had preached an hour he sat down, saying he would rest five minutes, whilst those who required to attend to domestic duties retired. At the end of two hours, he said the same, and rested; and at the end of three hours continuous preaching, he closed a service which had lasted from eleven till three. That sermon was published in 1843, with the title of, "Methodism, in its Origin, Economy, and Present Position," in three parts—a goodly 8vo volume.

In 1840, Mr. Dixon was removed to the Manchester Grosvenor Street circuit, as the second preacher one year, and the superintendent the two following years. In the spring of the following year he was chosen to represent Methodism at the great Anti-Maynooth meeting held in London, and in his masterly speech, he did honour to himself and to the Protestant principles of the society he had to represent. In July, 1841, he received the highest honour his brethren could confer, when he was elected President of the Methodist Conference. On that occasion, he was elected to preside also at the Irish Conference, without the choice of selecting a substitute if required. The change then made was continued till 1863, when the rule was again adopted, giving the President power to name a substitute if needed. There might be many interesting anecdotes recorded as belonging to his Presidency, but for these there is no room. Amongst the matters discussed, were the authorship of the "Wesleyan Takings," and the condemnation of Messrs. W. M. Bunting, and S. D. Waddy, for wearing a gown and bands in a Methodist pulpit. The Rev. Jabez Bunting very strongly condemned both. He also preached one of the sermons at the Missionary Anniversary, and spoke powerfully in Exeter Hall. In the official sermon he preached before the Conference of 1842, he repeated his great Centenary Sermon, preached at Sheffield, and then published it. The able charge which he delivered to the young preachers, received into full connexion, was a valuable contribution to Methodist literature. The publication of his Centenary Sermon excited

considerable public attention. In it he spoke of the American Methodist Church as bearing more distinctly the impress of Mr. Wesley than the English Societies. It is believed that it was the favourable manner in which he spoke of American Methodism, that secured for him the unsolicited honorary degree of Doctor of Divinity from the University of Pennsylvania. The degree thus conferred came to him as a great surprise, and it was a fitting appendage to his name. He was ever afterwards known as Dr. Dixon.

In 1843, Dr. Dixon was again located in the metropolis, his residence being unfortunately fixed at Poplar, where in the course of a few months all his family were ill, one of them seriously. These conditions made a speedy removal an urgent necessity, and in 1844, he was stationed in the London Hinde Street circuit, with a residence near to the Regent's Park. Happy results soon followed the change, and the Doctor spent three useful years there, taking part in various public demonstrations and anniversaries, and also in attending numerous Connexional committees, fully half of which he considered to be unnecessary, and he made no secret of his dislike to being so much over-organised. He had especial pleasure in the frequent companionship of the Rev. William M. Bunting, whose refined, beautiful, and sympathetic mind was thoroughly congenial with his own. In 1845, he made a bold speech at a great meeting held in Covent Garden Theatre, against the endowment of Maynooth. He began by saying, "I am a Methodist preacher, and I represent the opinions of something like a million and a-half of Her Majesty's subjects"; that secured him the attention of the vast audience, and in a thrilling address he bore down all opposition, and electrified the assembly. He also spoke at the Bible and Missionary Anniversaries. His own health broke down with excess of labour, and he found refuge and rest at Richmond, in a cottage with Mrs. Watson.

In 1847, Dr. Dixon had the distinguished honour of going to America as the representative of English Methodism to the General Conference of 1848; and also as President of the Canadian Methodist Conference. That was the first American General Conference after the separation on the question of slavery. The history of that visit is embodied in a valuable volume, "Methodism in America,"

published in 1849, which will never lose its interest for Methodists both in England and America. His descriptions of places visited, and of the Conference proceedings, is still a delightful book, full of information and entertainment. On his return to England, he was again appointed one of the three special preachers before the Wesleyan Missionary Society. He preached in City Road Chapel, on "By whom shall Jacob arise?" It was a great sermon, and was the last of those special services he was so often called to undertake. He was then sixty. He preached also at Islington, and spoke at the Monday meeting. In the July following commenced the great agitation and Disruption. Dr. Dixon's sympathies were not so much with the expellers as with the expelled, who were friends or acquaintances of his. He had grave doubts of the centralising policy which preceded the Disruption. He admired the administrative genius of Dr. Bunting, but not the results of it.

In 1847, he removed to Birmingham, and spent three years in the West circuit, and then, in 1850, was transferred to the Belmont or East circuit. In 1851, he lost his dear mother, to whom he was tenderly attached, and whom he much resembled in mind. In 1853, he preached a sermon before the District Meeting, on "The Growth of the Word of God," which was printed in the *Wesleyan Magazine*. In that sermon he gives some valuable thoughts on preaching, which deserve careful study. During the same year, 1853, he gave a lecture on "Wesley and Whitefield," at Liverpool, which was published. In 1853, he removed again to Liverpool, where he remained three years. He was then sixty-five; his physical force seemed unabated. During that year the *London Quarterly* was established, and Dr. Dixon contributed to its pages, as a mark of his approval of the work. When, in 1855, his dear friend Dr. Beaumont died, he preached a funeral sermon on the occasion. Beaumont and Dixon were both natives of Castle Donington.

Sorrows now followed each other rapidly. In April, 1856, his beautiful daughter, Sarah Drake, expired at the age of twenty, and Mrs. Dixon died the same week; both were interred in one grave. His own sight failed him, so that he could not see to read anything; yet at the Conference of that year he removed to Manchester, and for

three years performed the duties of the ministry with undiminished force. He bore the loss of sight with manly fortitude, but depression and melancholy gathered over him occasionally, and they were at times distressing owing to family bereavements. His children made home as cheerful as possible. He had the *Times* read to him every day. He spoke at the Wesleyan Missionary Meeting, in Exeter Hall, in May, 1858; and again in June, he delivered an eulogium on Dr. Bunting, at his funeral, in City Road Chapel, when the writer had charge of the blind-man-eloquent for nearly half-an-hour.

At the Conference of 1859, he removed to his last circuit, Bradford, Yorkshire, and had for his superintendent his son-in-law, the Rev. William Jackson, who, with his daughter, Mrs. Jackson, greatly cheered him during the three years he continued to preach as a full itinerant minister. When he had completed his fifty years of ministerial itinerancy, owing to his want of sight, and the difficulty of locomotion, he retired as a supernumerary in 1862, still residing at Bradford; the Yorkshire people were kind and genial to him, and showed him much affectionate attention. The same year, 1862, he delivered a lecture in the Stock Exchange, Leeds, on "Recollections of Dr. Adam Clarke;" it was printed, and is one of the most interesting romances of biography ever read. In October, 1863, the Jubilee of the formation of the Wesleyan Missionary Society was held in several places, but chiefly at Leeds, where the Society was originated. The great sermon on the occasion was preached by Dr. Dixon, at Leeds; the Rev. W. Arthur led him to the pulpit. That sermon was his last great effort. Four days later he spoke at the Great Meeting. In 1864, a life-sized bust of Dr. Dixon was executed by Mr. A. Acton, at the cost of Mrs. Farmer, for the Didsbury College. The writer of this record published a "Jubilee Group of Portraits" of the Founders of the Wesleyan Missionary Society.

The last years of Dr. Dixon were spent much in happy conversations with selected friends, who had a warm welcome given by him. He was indeed the happy old man. He caused many valuable letters to be written to other friends. He was taken ill in December, 1871. He said it would be his last illness, but he was ready for the change; and on the evening of 28th December, he passed away as peacefully as

an infant sleeps, at the age of eighty-three. His beloved friends gave him a public funeral at Shipley, Yorkshire. His portrait appeared twice in the *Methodist Magazine*; the first one in 1832, which is engraved exactly in the unfinished state in which it was left by the painter, John Jackson, R.A.

Various funeral sermons were preached on the occasion of his death, and his character was sketched by several who knew him. The following is an extract from an article in the *Watchman* of 10th January, 1872 :—

"We have never seen any man appear so grand as on occasions we have seen Dr. Dixon in speech, in sentiment, in countenance, and attitude; in his whole person, utterance, and manner. He was pre-eminently an original man, and was truly noble in spirit. Though a strong and individual man, he was simple, humble, teachable; though stern at times against meanness or malice, and often stern in tone and seeming, yet at heart he was of a tender spirit. In his youth he was slow in thought, and ungainly in speech and manner; but this was all changed a few years afterwards. His visit to Gibraltar fired him with a hatred to popery; and on his return to England, the fire of his indignation, which was pent within, flamed out in strong and passionate eloquence. He became at once a man of fame: famous as a missionary speaker, famous as a preacher, powerful with an eloquence rich in close, deep thought, no less than in burning declamation; famous as a speaker against slavery, and a lecturer against popery. He seldom repeated his sermons even in substance, never verbally. He deeply pre-meditated, and then gave out in deliberate, deep, sonorous tones, his strong thoughts. In person he was singularly noble. A finer, more luminous face was never seen than his. His head was altogether massive and Jove-like; and the fine, pure, white, flowing and curling locks which festooned his noble head, were an unrivalled feature in his appearance."

John Lomas.

[*Born*, 1798 : *Entered the Ministry*, 1820 : *Died*, 1877.]

PURE, pious, lovely, honest, guileless, blameless, gentle, simple,—in the truest sense of all these characteristics, was the man whose name is now introduced to the reader, the only bachelor President of the Conference Methodism has known, and the first son of a Methodist preacher to have that high office conferred upon him; and when he was elected, it was by an almost unanimous vote of his brethren, as a mark of the high esteem in which he was held; he had 219 votes, Mr. Farrar 15 only.

Although born in the last century, John Lomas was a Methodist of the third generation. He was born in Hull, 13th December, 1798. His father was a Methodist preacher, named Robert Lomas, who was born at Monyash, a village in Derbyshire, in 1768. His parents were both Methodists before Robert was born; they were of the first race of the despised people who joined the Methodists, after hearing John Bennett preach on the moors of Derbyshire, and especially in the Peak district, where, besides the Lomases, the families of the Healds, Marsdens, Reeces, Waltons, Maysons, and others were persuaded to unite themselves with the "sect everywhere spoken against." Thomas Lomas, who was the son of John Bennett's convert, about 1750 became a Methodist class-leader at Monyash, and one of his members was Mary Redfern, who became the mother of Jabez Bunting; so that the two

families of Lomas and Bunting have been in happy fellowship during more than a century, and it is a friendship only death will sever. The Lomases in this century did not multiply; their descendants are few. The father of Robert Lomas opened his house at Monyash, and there he entertained the preachers; and his family were the principal support and bond of the small Methodist society in that village. Methodism has existed there ever since; and although the entire population of the place is less than 500 souls, yet the fact that two such preachers came from it as Robert Lomas and Jabez Bunting, gives the place a deep and permanent interest to most Methodists. A handsome memorial chapel was erected there a few years ago. The town of Bakewell is about two miles distant. A late Duke of Devonshire, whose "Palace in the Peak," at Chatsworth, is one of the loveliest spots in England, is reported to have said, that every man born in Derbyshire was a gentleman. It will not be disputed that Robert Lomas belonged to that class, and his sons—the Rev. John Lomas, and Nathaniel Lomas of Bristol—were eminently true Christian gentlemen.

What Robert Lomas, the father, was, such was the son of whom we here write. Both had pious parents who loved God and prayer; both were converted in early life, and both devoted themselves to the service of God, in the ministry of Methodism, whilst they were young. Robert was converted at about the age of fifteen, as the result of attending the services at the Methodist Chapel, City Road, London; and soon afterwards he returned to his uncle's in Manchester, to make known and to manifest the fruits of his new and happy experience. He soon became an active worker in the church, began to preach at sixteen; at twenty he was urged to become an itinerant preacher, but did not enter on the work till he was twenty-one. He travelled twenty-one years in the ministry; and it is on record, that more than 800 members were added to Methodism, as the result of his labours in that time. Robert Lomas will long be remembered for the four years he spent in London—1804-08—to rescue the Book-room accounts (aided by young Jabez Bunting) from the all but inextricable confusion in which they then were found. John Lomas, his son, was converted at the age of ten, when a boy at Kingswood School. He

was a boy of "delicate habits, temperament, and training"; yet he struggled with the severe hardships of school life, as it then existed there; food, firing, and clothing were all of the scantiest quantity: and, with other boys, he had to wash himself every morning out in the open air, as early as six o'clock, without the luxury of soap, and in winter often had to break the ice to get at the water. That was one sample of the school life of sons of Methodist preachers, during the first twenty years of the nineteenth century. Amidst such trials and hardships, John Lomas was not only a diligent student, but a thoughtful and pious lad; and his father was then the resident minister at Bristol, and the preacher at Kingswood, when the conversion of John took place. An entry in his father's Journal, quoted by Mr. Thomas Percival Bunting, reads as follows (the time was the autumn of 1808):—"At Kingswood, in the forenoon, I found assistance and enlargement in recommending the love of God, and the people seemed much affected. At the Lord's Supper also I was much quickened and refreshed, and the people also. It was very affecting to see a number of [the school-] boys come to the table, to receive the tokens of the dying love of Christ, and two of my boys amongst them." These were Nathaniel and John Lomas.

Robert Lomas, the father, died at Bristol, 11th June, 1810, so that his boys had the melancholy satisfaction of seeing the end of their beloved parent on earth; but of their subsequent history for the ten years following there exists no record. Advancing ten years farther we come to the time when, in 1818, John Lomas was twenty years old; and at that period Mr. Thomas Percival Bunting was a pupil at Kingswood School. In the pages of the *Wesleyan Methodist Magazine*, 1878, he has furnished some genial reminiscences of Mr. Lomas, the only records we have respecting him:—"The religious character and general attainments of Mr. Lomas had so secured the confidence of the Kingswood Committee, that he had been appointed a master in the School. His religious character had developed into rare ripeness." Much of the devoutness of his piety was doubtless due to the pulpit influences which about that time, and during his earlier school years, he had been brought under. He had heard sermons by Samuel Bradburn, John Barber, Joseph Taylor, Richard Reece, Joseph

Entwisle, Walter Griffith, Henry Moore, Joseph Sutcliffe, A.M., Jacob Stanley; and more recently, by Josiah Hill, John Foster, Isaac Taylor, and William Jay. Not least amongst the preachers should be named "Daddy Smith," as the boys designated the Governor of the School, the Rev. Robert Smith, who first set himself with vigour to reform the decaying institutions of the School, and who, about 1820, began to treat the pupils as sons of Methodist ministers.

The name of John Lomas, jun., appears in the Minutes of Conference in 1820, as headmaster of Kingswood School, with William Entwisle as second-master. Some of the boys called him "Seraph Lomas." A young man of only twenty-two, appointed by the Methodist Conference headmaster of the School for the Preachers' Sons, —what a responsibility to put on one so young! But he was able to perform the duty, and entered upon it with a determination to succeed. Mr. Bunting describes the School as then "a chaos with few elements of order in it. His discipline was mild and uniform. He never neglected a duty. He looked after every department, even when not personally engaged in it. He controlled by look, never by speech, his several co-workers. And he read us, the boys, through and through, and we knew it." To a large extent, it is said, he impressed his own pure and earnest character upon his pupils. John Lomas was then an early riser, and a rigorous, hard student. He was ever learning and acquiring the best of the knowledge which books at that time could impart; all his pursuits were regulated by prayer. From the days he passed at Kingswood, first as pupil, then for three years the headmaster, and so on through his itinerant ministerial life of thirty-eight years, he was always a student. During the twelve years which followed, when he was the Theological Tutor in Wesleyan Colleges,— first at Richmond for seven years, then at Headingly for five years,— he was, if possible, a still more ardent student. What he wrote as the result of his studies no one knows, as his manuscripts, and his outlines of lectures delivered at Richmond, were all consumed in an accidental fire at Headingly. John Lomas was "an explorer, a discoverer, a possessor" of knowledge, and he made it all subordinate to his profession.

John Lomas has the rare distinction in Methodism, of having three-

year locations in all the circuits to which he was appointed, excepting in 1854, when the illness of his sister, who was his housekeeper, obliged him to leave Hull at the end of one year. Beyond three years he could not, by rule, remain in any circuit; but not one would let him leave till he had served the full term. When Manchester had for three years enjoyed his ministry, he had four separate invitations, of three years each, to that city. Bristol, having heard him once, secured his residence there for three times three years. London, having been blessed with his ministrations three years, obtained his appointment in the metropolis three times three years. In London he first became a superintendent; in London, at City Road, he had his last appointment as an itinerant preacher; and had he not been located at Richmond as a tutor, it is tolerably certain that he would have had other appointments in London. Excluding Kingswood, where he was educated, and became headmaster, he spent his forty years of itinerancy in only seven places—namely Bath, Bristol, Birmingham, Cheltenham, Hull, London, and Manchester.

Three of the years of probation as a minister, Mr. Lomas spent at the Kingswood School. For a time he preached at Winchcombe as a supply. In 1824 he was received into full connexion. At that time Manchester made earnest entreaty for his services; but he was nervous, and made strong resistance, so went to Bath, where he was best known, and of which he had least fear. He had Jonathan Edmonston and Edward Batty for colleagues. During his stay in that city, his preaching took its finished character and form, and it was in the pulpit that John Lomas was most illustrious, and indeed unique. His incomparable sermons on the Transfiguration, the Ascension, Jacob wrestling with the Angel, Blind Bartimæus, and on the Twenty-third Psalm, are still remembered by many as inspirations. Sometimes his sermons—so spiritual, thoughtful, and precise, delivered with so much beauty of diction and charm of voice—did not commend themselves to the masses; but the cultured and intelligent hearers revelled in his discourses, as they did also in those of Richard Watson. He had his special followers and admirers in all the circuits to which he went.

During the three years he first spent in Manchester, 1827-30, his colleagues were John Burdsall, William Smith, Abraham Stead, and

Samuel Dunn; he was the junior preacher. The three years, 1830-33, he spent in the Second Manchester circuit, Irwell Street, where his colleagues for two years were Robert Wood and John M'Owan, and the third year, Edmund Grindrod and Thomas H. Squance. About his colleagues there is no room here to speak, though there was a charm about the good missionary, Squance, of more than ordinary interest, he having gone out to India with Dr. Coke. His Bristol friends secured his services once more amongst them, in 1833, in which year he was the second preacher, under the Rev. Richard Treffry, who that year was President of the Conference, and knew the right man to secure for his right-hand helper; the other colleagues being George Brown M'Donald, son of the Assistant-editor, William Peterson, Joseph Fowler, and Edward Ford. In 1836 he removed to Cherry Street circuit, Birmingham, under the venerable William Naylor, with colleagues in John P. Haswell, Thomas Dicken, and the third year again with G. B. M'Donald. After his three years' stay in Birmingham, Bristol again secured his services for three years, at the King Street or First circuit in the city. Twenty years had elapsed since he had first preached in that circuit, and here too he had preached his earliest sermons. Jacob Stanley, sen., was his superintendent, and associated with him were Abraham E. Farrar, his old familiar friend, Josiah Hill, also William Peterson once more, and Frederic Griffiths. How much he had been indebted, in former years, to the preaching of Josiah Hill, in helping him in the formation of style for his sermons, he did not himself know fully; but when he was headmaster he would often walk down to Bristol, with one of the boys, three miles, to hear one of Mr. Hill's week-evening sermons, and three miles back, and counted none of it time lost.

Having already travelled in two of the Manchester circuits, the third, Grosvenor Street, secured his appointment for three years in their midst, in 1842. James Dixon was his superintendent for one year, and George Osborn and David Hay his colleagues; he was second preacher. In 1843, Mr. Lomas was appointed superintendent for the first time, and for two years he had John Rattenbury, George Osborn, and David Hay for colleagues. The great satisfaction which his ministry had given in the provinces, obtained for him a ready and cheerful welcome to the metropolis; and his first appearance there was

in the First London circuit, the headquarters of Methodism. The Conference of 1845, which sent him to London, also conferred upon him the honour of election into the Legal Hundred by nomination. He then became the superintendent of the London First circuit for three years, his colleagues being Henry Fish, George Steward, John C. Pengelly, and Thomas Vasey, also John Rattenbury, Alfred Barrett, and Israel Holgate. Several large chapel building schemes were begun and completed at that period which added immensely to the importance of the circuit, and also to its indebtedness. They were three years of spiritual prosperity, and also of grave and serious financial responsibility; but there were men of faith and energy, especially Mr. Rattenbury, to carry on the work. At the Conference of 1848, Mr. Lomas was appointed superintendent of the Second London circuit, with Jacob Stanley, jun., William Davenport, George Maunder, and William Arthur, as his colleagues.

Six years spent in London had greatly enlarged the experience of Mr. Lomas, in the full carrying out of the varied agencies of Methodism. His own disposition of mind led him to prefer the quiet of a country circuit, and in 1851, he removed to the Fourth of the Manchester circuits, then all that existed in that city. During his stay in that circuit, at the Conference of 1853, he was elected President of the Conference by an almost unanimous vote, he having 219 votes, and Mr. Farrar 15. Mr. Farrar secured a large vote next year, when he was elected President. Mr. Farrar secured the Secretaryship by 247 votes. John Lomas was the first son of a Methodist preacher who was raised to the Presidency; the year following, another son of a preacher was elected, when John Farrar was chosen President. On being called to the chair by the Rev. John Scott,* Mr. Lomas made a somewhat depreciatory speech about himself and his abilities, but he expressed strong faith in God,

* The Rev. John Scott presented to Mr. Lomas the insignia of office when he was elected President. Mr. Scott died during the last year of the residence of Mr. Lomas at Richmond, and he attended his funeral at Norwood. The day was cold, raw, and wet. After the interment, Mr. Lomas walked away from the rest of the mourners, in a reverie of grief. Sorrow sat deeply on his beautiful countenance. No one noticed his wanderings excepting the writer of this sketch, who followed him, and shortly afterwards accosted him, as his feet were very wet with walking on the wet grass. He was lost in thought and meditation, and when spoken to, gladly accepted an escort to the carriages, as he had wandered far into the solitude of the cemetery.

and strong faith in Methodism. He regretted that his very weak sight might lead to confusion, but depended on the reliable vigilance of the Secretary to keep him right. His year of office, though a period of remarkable trial, was one of success, and his name occupies an illustrious place in the honoured roll of Presidents. The special trials alluded to arose from the Disruption of 1849-50, respecting which Mr. Lomas wrote and published two tracts, "Thoughts on Some Decisions of the Conference," eight pages, and another, "Further Thoughts," only twelve pages. These are the only things he prepared for the press, excepting that he delivered the third of the Fernley Lectures on "Jesus Christ, the Propitiation for our Sins," The writer of this sketch was one of those who tried, but in vain, in a crowded chapel, to hear that lecture delivered; but its publication has made hundreds regret that his pen did nothing more to enlighten the public mind.

At the end of the year of his Presidency, the Conference of 1854 appointed him to Hull; but his estimable and pious elder sister, who kept his house, became so seriously ill, that it became necessary for him to remove as early as possible for her sake. The people of Hull deeply regretted their great disappointment, and in 1855, he returned once more to his former King Street circuit, Bristol. There he remained three years, after which he again took charge of the London City Road circuit, and there he terminated his migrations.

The venerable Thomas Jackson resigned the Theological Tutorship at Richmond College in 1861. To find a suitable successor was far from easy. At length the difficulty was solved by the election of John Lomas. For seven years he taught dogmatic theology at Richmond; how, the men who passed through his hands can best testify,—the testimony is unanimous; his teaching was as near perfection as it could be. In 1868, he removed to the Institution at Headingly, Leeds, and he became a strong but quiet power in Yorkshire. Feeling himself to be an old man—he was then seventy-five—he retired from the professorship in 1873, honoured by all who knew him; but most of all by the College Committee, and by the Conference, who knew him best. He chose the companionship of his more aged brother, Nathaniel, and they resided together at Clifton, Bristol. Mr. Lomas continued to preach as he had strength, up to the end of his long life. He attended

the Bristol Conference of 1877 several times, was taken ill just at its close, and died in great peace, at Redland, Bristol, saying just before he expired, "Come, Lord"; then holy angels convoyed his redeemed spirit to paradise, 20th August, 1877, aged seventy-eight years. At the funeral of Mr. Lomas, the President of the Conference, the Rev. Dr. W. B. Pope, delivered an address, in which he gave a very clear and discriminating sketch of the character of Mr. Lomas's life and work. The following extract was written by the Rev. Benjamin Gregory, D.D., and appears in the *Wesleyan Magazine* for October, 1877:—

"The basis of the true greatness of John Lomas was the childlike simplicity, humility, purity and transparent truthfulness of his inner man. In him Christ again 'took a child and set him by Him,' 'in the midst' of the disciples, as the model of 'the greatest' in His kingdom. . . . Simplicity was also one great charm and power of his preaching and his speaking. His rich and lively imagination was purely ancillary to his commanding intellect. Close reasoning formed the texture of his sermons, and his fine twined logic was never overlaid with elaborate embroidery, though ever and again there wound amongst its strongest threads a subtle tracery of floral beauty, and sometimes there stood out with startling splendour 'cherubim of cunning work.' His humour, too, in its archness and its harmlessness, bore the same childlike character. . . .

"His pulpit eloquence, after the earliest years of his ministry, was usually—not always—of the calm, gentle, intellectual class. There was a placid, limpid depth and copiousness in his outpourings, or rather overflowings, which reminded the listener of another proverb: 'The words of a man's mouth are as deep waters, and the well-spring of wisdom as a flowing brook.' To no one could it be said more truly—

> 'Thy words had such a melting flow,
> And spoke of truth so sweetly well,
> They dropped like heaven's serenest snow,
> And all was brightness where they fell.'

Yet he was at times the son of thunder, especially in confronting unbelief; for his confidence in the Gospel was strong and sensitive, notwithstanding the searching and sceptical tendency of his intellect. In counsel and discussion, there was often an incertitude and undecidedness in his tone, which arose quite as much from his candour and modesty as from his wide and keen perception of difficulties. In debate, his speeches were often like those of Burke, and Sir James Mackintosh, in chivalrous concession and perplexing manysidedness. But in the pulpit his own simple trust and deep evangelical experience rescued him from all faltering; and his hearers from the bewildering clangour of the modern gospel of Yea and Nay. In theology, his humility and self-diffidence stood him in good stead; holding in due check his intellectual acuteness and adventurousness, and withholding him from a perilous annexation of vague, debatable borderland of speculation—the *marches* of metaphysics—to the solid realm of Scriptural theology."